

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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America's New President!

By Evangelist Robert L. Sumner, Contributing Editor

On January 20, John Fitzgerald Kennedy will be inaugurated as the 35th President of the United States of America. He succeeds Dwight David Eisenhower, a noble soldier-statesman who has led this great nation for the past eight years.

Mr. Kennedy is a Roman Catholic.

The Roman Catholic Church believes, teaches, and wherever possible, practices the union of Church and State in all matters in any way effecting the Church—and often in other matters as well.

The President-elect says he does not believe in or practice this universal Roman Catholic Church doctrine.

Typical of the Kennedy campaign "hoo-rah" during pre-election days was the candidate's September 12 statement to the Houston ministers: "I believe in an America where separation of church and state is absolute—where no Catholic prelate would tell the President (should he be Catholic) how to act and no Protestant minister would tell his parishioners for whom to vote—where no church or church school is granted any public funds or political preference—where no man is denied public office merely because his religion differs from the President who might appoint him or the people who might elect him."

A very pretty speech! Yes, very pretty indeed!

Once upon a time there lived two talented brothers. One became a very noted surgeon, the other a distinguished divine. At a social function on one occasion, the latter brother, after having been introduced as "the illustrious Dr. So-and-So," was cornered by a guest and pummeled for free medical advice. Immediately the flustered clergyman apologetically explained, "You have apparently mistaken me for my brother. I am not the 'Doctor' who practices; I am the 'Doctor' who just preaches."

There is ample justification for believing that President-elect Kennedy is a *preaching* doctor, not a *practicing* one!

Let me explain . . .

The setting of this particular incident takes us back about a decade to Mr. Kennedy's tenure in the House of Representatives. At that time he was a member of the House's Education and Labor Committee. That committee—and, incidentally, Richard M. Nixon was in the House at that time and a member of the same committee—was considering a Senate-approved measure (S.246) for giving federal aid to education. The bill had a proviso which would

give government funds to parochial schools for bus transportation, textbooks, etc., in states where parochial schools were already receiving state aid.

Representative Nixon was opposed to the bill both with and without the proviso—and said so!

Representative Kennedy, who so recently proclaimed so loudly his "conviction" that federal aid to

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President-elect John Kennedy

A Keswick Experience

By Dr. F. B. Meyer
(Englishman, 1847-1929)

One memorable evening, towards the close of a convention of unusual power, a quiet, eager crowd of some twelve hundred people gathered in the great tent to seek a fresh endowment of the Holy Spirit. The time was spent in prayer and praise, and quotation of Scripture expressive of experiences which were lifting many to the open gate of Paradise.

As I knelt in a retired corner of the platform, I realized that the Lord was coming manifestly and sensibly to many of His temples, for the fact of His presence was attested by their almost tumultuous joy. But in all this I had no share other than to long with vehement desire to be included in the gifts which were being so bountifully bestowed. I was suffering at the time from nervous depression, the reaction from a long spell of work; and it seemed to me as though I were standing in some outer circle, with which I must be content, while those whose emotional life was more exuberant, were participating in spiritual communications of the rarest type. At last I could bear it no longer, and while the meeting was still proceeding I slipped away through the tent curtains into the night, speaking to no one and only eager to be away on those hills which to so many have been Pisgahs of vision and Hermons of transfiguration.

During the week, beneath the searching light of those eyes which are as a flame of fire, I had put away what had been revealed of the filthiness of the flesh and spirit, and there was therefore no reason why the blessing should be delayed. When I reached a familiar spot, I cried aloud: "My Father, if there is one soul more than another within the circle of these hills that needs the gift of Pentecost, it is I; but I am too

Jericho Crook Saved Up a Tree

By Dr. John R. Rice

A New Year's Sermon on Making a New Start

"And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."—Luke 19:1-10.

Many New Year's resolutions are broken. Many good intentions are never carried out. Often a new start does not mean a new heart and sufficient help from God to live right.

But a new start can be genuine, can be heart-deep, and may involve a new life, a fulfilling of

holy vows and honest intentions. A new start can mean a new life. There is no use to try to live a Jesus life without a Jesus heart. To make New Year's resolutions and try to be good without having God fix the heart is like tying a different kind of fruit on the same old tree and claiming that the crab apple tree is now a Stark's Delicious. To expect to conquer sin and failure and frustration in one's life without a cure for the heart is like a wolf putting on a sheepskin and claiming to be a sheep.

But here we have the Bible story about Zacchaeus, the crooked tax collector who quit cheating and became honest, who quit loving money unduly and began to give it away instead of robbing others, and who quit his cheating and began to make restitution fourfold.

Jesus was on His way from Galilee to Jerusalem where He was to spend His last week before crucifixion and the end of His public ministry. He came down the Jordan Valley through the city of Jericho, and then up in the hill country toward Jerusalem. This was the last time He would ever set foot in Jericho before He ascended to Heaven, the last time that anyone there could appeal to Jesus personally and ask Him for salvation.

The story has an element of comedy. Zacchaeus, a rich tax collector, wanted to see Jesus. I suppose he was not very welcome in the crowd. He was too short to see over the crowd, and could not well force his way through. Besides, they were unfriendly. But he wanted to see Jesus! So he ran ahead, climbed up a sycamore tree that leaned over the path where Jesus was coming. There he would get a good view of Jesus! Jesus knew his heart and called to him, "Zacchaeus, make haste, and come down; for to day I must abide at thy house." My, how Zacchaeus slid down that tree glad to receive Jesus, penitent, trusting, eagerly setting out to make things right in his life! And Jesus said, "This day is salvation come to this house." And Jesus went home with him for the day!

I. Zacchaeus, the Crooked Tax Collector

Five things we know about Zacchaeus. He was a publican, he was the chief and supervisor of the publicans, the tax collectors, in Judaea; he was rich, he was

short of stature, and he had an urge to see Jesus face to face.

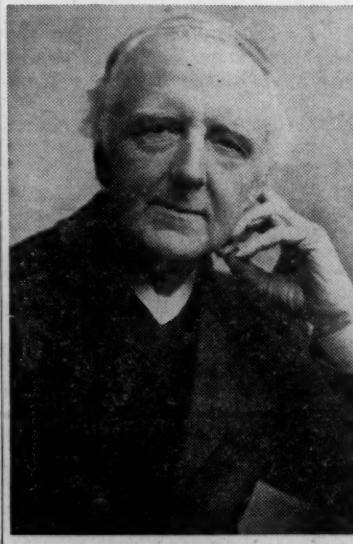
The tax collection system of the Roman Empire was crudely efficient but cruel, often unjust. The taxes for a province would be farmed out. We suppose that Zacchaeus, the chief of the publicans or tax collectors in Judaea, would agree to furnish the Roman Government an amount in proportion to the population of Judaea. All he could collect above that amount he could keep. Then every city and town he would farm out to a lesser tax collector for a certain amount in proportion to the population, and the collector in that town could keep all he raised above that amount. The Roman Government backed up the tax collectors so they collected the taxes, but were often unjust, oppressive, and cruel. No doubt many a poor man or widow had to sell the last donkey or milk cow to pay the taxes demanded. And thus the tax collectors grew rich and also grew to be thoroughly hated.

In Luke 18 Jesus had just told the story of the two men who went up into the temple to pray, on the one hand a Pharisee, outwardly a model of good morals and a strict religionist, and the other man a publican, a tax collector, held up as a specially bad sinner. Jesus intended to show that even as great a crook as a publican could be saved by God's mercy, and that as moral and religious a man as a Pharisee could not be saved by his own goodness or religion.

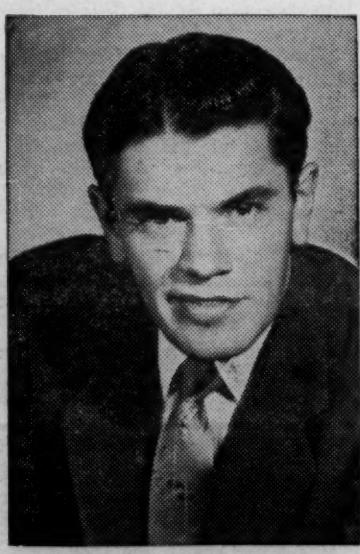
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The biography of Dr. John R. Rice now running; see inside. This big book, 6 x 9, 262 pages, \$3.59. (Add 15¢ for postage.) Sword of the Lord, Box 420, Wheaton, Illinois.



Dr. F. B. Meyer



Evangelist R. L. Sumner



D. C., have made three long-distance calls there, and they have cabled India. If the visa does not get here, I cannot leave. We are making airline reservations to leave here Christmas day around noon for New York, London, Rome, Beirut and Bombay, then to Madras where I should arrive Wednesday, December 28, for services with the largest evangelical church in India, and then after one week back to Bombay for a conference on revival and soul winning with Christian workers, then two weeks of special united revival campaign, God willing.

Here I am at home in Wheaton. I was gone nearly seventeen days, with the great snowstorm in New York City delaying me a day and a half in getting home. Of course, I found work piled up here in the office.

You should see my desk now: with new books which have come in for review, with mail to be answered, and with about six big folders, each one labeled, to hold copy we are preparing for separate week's issue of THE SWORD OF THE LORD. The issue for January 6 is finished except for these "The Editor's Notes" and the column, "With the Evangelists." For the issue of January 13 I have written a principal article, "So We Now Have a Catholic President," and have selected a sermon to the unsaved, a wonderful study by the late Methodist evangelist, Dr. Munhall, on "The Inspiration of the Bible." And we already have the copy on the column for the women, "From My Kitchen Window." For the issue of January 20 I have my own sermon prepared on "The Sin of Formalism," and the current chapter of the biography, *Man Sent From God*. And that is all.

Now today I must make some fifteen-minute broadcasts (two for each week) for Radio WMUU, Bob Jones University, and for two West Virginia stations. Tuesday night we will make two broadcasts on the nation-wide thirty-minute program, "Voice of Revival," with choir and special music. Then I must make four more broadcasts before I leave. And these must be made in the studio, carefully edited, and tape recorded for all of our stations.

God willing, I will select the principal sermons for THE SWORD OF THE LORD ahead of time for the time I will be in India, and assistant editor, Walt Handford, and secretary, Miss Viola Walden, will see that the reports for revivals are kept up to date and prepare fillers and select poems and fit in the regular features and O. K. them in my absence.

That Trip to India

It is Saturday, December 17. We are waiting on the visa to be given by the government of India allowing me to enter their country for preaching. I have my passport, am getting the necessary shots to inoculate me against typhoid, paratyphoid, typhus, and smallpox. We have sent my passport, pictures, and application to the Indian embassy in Washington.

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THE SWORD OF THE LORD

Practical Pointers For Sunday School

By Rev. Jack Hyles, Pastor
First Baptist Church, Hammond, Indiana

(Written while pastor of Miller Road Baptist Church, Garland, Texas.)

The life's blood of any church is in the Sunday School. This teaching period of the Word of God is vitally important to all New Testament churches. The twentieth century church is built around its Sunday School. When someone wants to know the size of a church, he immediately asks what the Sunday School attendance is. The preaching service attendance, youth groups attendance and midweek service attendance depend largely upon the Sunday School. If this is true, then our Sunday School must be important. Below are some pointers and suggestions for the Sunday School.

1. *The Enlistment of Workers.* In order to have the proper kind of meal, there must be the proper kind of cook. To have the proper kind of cars, there must be the proper kind of mechanics. It is important to choose carefully the teachers for the Sunday School.

Election. Teachers should be elected by the church once each year; however, no teacher should be chosen in the church unless previously approved by the pastor. The pastor should have the right to approve or disapprove each worker in the church.

Training Course. At the beginning of each year, immediately following the election of teachers and officers, a course in teaching should be offered. It is good to have such a course on the first of October each year, if your new church year begins on October first. One suggestion for such a course is to have the pastor teach the adult workers, and perhaps include young people's and intermediate teachers. Then, have some junior specialist teach the junior workers, and then have a special course for the elementary workers, giving instruction for four or five nights to all of those who will lead the Sunday School for the new year.

Check List. Some churches use pledge cards, but through the years I have tried to stay away from the signing of any kind of pledges; however, we do ask our workers to do several things, and present them with a check list so they may see whether or not they are doing the things expected. The following is a check list we use with our workers:

What Kind of Teacher Am I?

1. Do I live a separated life?
2. Do I have a daily private devotion?
3. Is my thought life pure?
4. Do I start studying my lesson on Monday?
5. Do I have the right motives? (love for my pupils)
6. Am I prepared physically to teach?
7. Am I prepared mentally to teach?
8. Am I prepared spiritually to teach?
9. Do I pray daily for each pupil?
10. Have I visited in the home of each pupil this quarter?
11. Do I visit all of my absentees?
12. Am I a pastor to my pupils?
13. Do I attend teacher's meeting?
14. Do I support the entire church program?
15. Am I faithful?
16. When I am absent, do I contact my superintendent by Wednesday night?
17. Have I had a monthly class meeting?
18. Is my class properly organized?
19. Do I get up early enough on Sunday mornings?
20. Do I "brush over" my lesson again on Sunday mornings?
21. Do I make my classroom attractive?
22. Do I greet my class members as they come in?
23. Do I meet any visitors before class?
24. Are my visitors properly introduced in class?

of our departments have a monthly planning meeting where they plan their work for each month. This is good, especially when it is spontaneous and carried out by the workers.

3. *Division of Departments and Classes.* It is good to have a graded Sunday School. By this I mean have the classes divided by ages. Following are some suggestions as to division of classes:

According to Number of Qualified Teachers. Many suggest that adult classes should be divided into groups of fifteen to twenty-five each. However, many churches do not have enough qualified adult teachers to divide the classes into small groups. It is better to have just one large class if only one qualified teacher is available. However, if you have more teachers who are qualified, then more classes may be made. The classes should not be too large—or too small. The enrollment of the adult classes here in the Miller Road Baptist Church varies from 30 to 80, with an average attendance in each class of approximately 20 to 25. This seems practical—there are enough in each class to make it interesting, yet it is small enough to care for the needs of each member individually.

According to Facilities. Many churches do not have the facilities that other churches do; hence, the classes must be smaller in some cases. If the classrooms are smaller, have smaller classes. The church must be adapted to its buildings, and to each situation. One of the greatest mistakes being made today is the idea that all churches should be alike and that every situation is the same. This is not true. Some churches may find it wise to have large classes; others, to have smaller ones. No two churches have the same field, the same opportunities, the same possibilities, the same likes and dislikes, or the same constituency. Each church must adapt its division of classes to its own local situation.

Division of Elementary Groups. In our elementary groups, of course, we have the nurseries, beginners and primaries. The number of departments or classes that you have in each group, of course, would depend upon the number of children. However, we do suggest that you have at least one separate department for each of the above three groups—nursery is composed of those through age three; beginners are the four-and five-year-old children, and the primaries are ages six through eight. If you have enough children it is good to have a department for each year—for example, one for the six-year-olds, one for the seven-year-old pupils, and on. If at all possible, never mix the preschool age children with those who are already attending public school, as their abilities and attention span are not the same.

4. *Sunday School Helps.* There are many quarterlies and many commentaries that can help the teachers. Although any teacher may secure a copy of any teaching literature he needs, we have found it best through the years to use the following:

We provide all of our adult teachers with the best possible material.

The pastor presents a mimeographed outline to his workers each week. In preparing this outline the pastor does not use any help but the Bible. It is his own interpretation of the lesson from the Bible.

The teacher should make his own outline for Sunday, and study his lesson apart from outside helps, asking God to lead him to the truths of the Scripture.

There are other good helps such as *Higley's Bible Commentary*, *Peloubet's Commentary*, and others.

It is always good to have a Bible dictionary and a concordance. These are two of the finest helps that a teacher can have.

(From HOW TO BOOST YOUR CHURCH ATTENDANCE, by Rev. Jack Hyles. Published by Zondervan Publishing House, Grand Rapids, Michigan. Used by permission.)

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The SWORD of the LORD

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Man Sent from God

A Biography of Dr. John R. Rice

Chapter 5

Finding a Good Thing

Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord.—Proverbs 18:22.

Who can find a virtuous woman? for her price is far above rubies....Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Proverbs 31:10, 30.

Lloys McClure Cooke was a beautiful gray-eyed blonde with a very sweet tooth. Her principal delight in this realm consisted of a golden, three-deck box of expensive candy called "King's Nut Trio." It contained an assortment of Brazil nuts, almonds and pecans dipped in the richest chocolate—and retailed at \$1.50 per pound, a goodly sum in that turbulent World War I era! The fellow student who determined to win her hand was working his way through school, often limiting his lunch in the school cafeteria to buns, potatoes and gravy, sometimes wearing patched clothing to classes; yet the lovely Miss Cooke never lacked for her favorite delicacy.

When John Rice returned to Decatur Baptist College in the fall of 1916 he was already a very busy man on the campus, both as a part-time member of the college staff and as an active reader for the Erisophian Literary Society. One of the new girls enrolling at Decatur that fall was Lloys McClure Cooke. She was from a well-to-do home and her father, who owned a farm north of Muenster in Cooke County, brought her to college in a Maxwell car, really something in those days.

John and Lloys met for the first time at an open house for the Erisophians and its companion girls' literary society, the Palladians. They saw each other frequently after that and whenever there was a "suspension of the rules" allowing students to have dates on Friday night, they walked together to a play at the local high school or to some meeting at the First Baptist Church. Those dates consisted of walking in a long line of other dating students, chaperoned very primly by one of the college professors.

The sweethearts took the same classes in German and otherwise managed to see each other occasionally in spite of strict college rules. Miss Cooke's piano practice rooms were in the basement near the dining hall and when young Rice went for his meals he not infrequently stuck his head into the piano practice room for a few words! They went together more or less regularly that year, saw each other informally at society functions or at croquet games on Saturday, and by the second year they counted themselves informally engaged.

Before he entered the army in the spring of 1918, the college president's wife, Mrs. Ward, was greatly distressed because it seemed his draft call would come before he could have the pleasures of commencement week, the regular dating of good friends, and the honors which go with graduation time. So she suggested that John and Lloys be permitted to study their lessons together each night in the parlor of the girl's dormitory. Thus for the entire week preceding the commencement activities they did nearly all of their studying together, although it must now be confessed and acknowledged they did not study all the time! He did get to stay for the first few days of commencement events, but the day before he was to receive his diploma the call to the colors came and he was shipped out to an army camp. His Lloys sat beside his empty chair—one draped with an American flag—and he got his diploma from Decatur Baptist College in absentia.

During the eight months he served in the army, Uncle Sam received considerable revenue from the steady flow of correspondence which passed between the separated lovers. Regular letters went each way six times every week with only the fact that neither could receive mail on Sunday pre-

venting a seventh missive. When Lloys was finishing her last year at Baylor University and John was on the field teaching at Wayland College, they continued their letter-writing every day except on



Lloys McClure Cooke who was married to John R. Rice September 27, 1921. Picture was taken in 1920.

the one day their letters could not be received.

The sweetness and hallowedness of that long romance is described in his sermon, "The Master Is Come and Calleth for Thee." He wrote:

I can remember so well those four years—how long they were!—when Mrs. Rice and I were engaged. We felt I must finish college. I had big plans ahead of me, yet the road was so long. How I longed to make her happy and to let her know how I loved her!

When the spring came around I looked for the first flowers that I might take them to her. Why, I could hardly enjoy anything that was pleasant without her enjoying it too. When I read a good book, I marked it, I underlined favorite passages, and then I sent her the book to read! I well remembered how I watched the peaches slowly ripening on the trees, eager that I should be the one who would first take them to her. It seemed that my heart would burn itself out, seeking ways to let her know how I loved her! And I love her still and rejoice to make her happy.

In another message, "The Banquet Invitation, R. S. V. P.", he describes this incident in their courtship:

Once, when I was a senior in Baylor University at Waco, Texas, I received a large, beautifully engraved invitation to the Junior-Senior banquet in the Gold Room of the Raleigh Hotel for February 22, 1920. The juniors were to entertain the seniors, and as a senior, I was invited as an honor guest. Enclosed in the envelope was a small card with the name of my sweetheart, Lloys McClure Cooke. And down in the corner of the beautifully engraved invitation were these four letters, "R. S. V. P." I found those letters represented the French words, *Respondes s'il vous plait*. And those words mean, "Answer if you please."

In that beautiful Gold Room of the Raleigh Hotel, the seniors would be there and the juniors, my classmates and friends. We would soon be saying good-bye after our years of college were over. And I would be long, long months away from my sweetheart. Now I was invited to be

present. But if I could not go, or would not, another must be invited in my place. There must be no empty place at the banquet. So I answered right away! I wrote a note accepting the invitation and telling the girl I loved I would gladly go as her escort and guest. Then I cut across the campus to meet her as she came from an English class at 11:00 o'clock to make sure that I could say informally what I had already written formally. Poor as I was, working my way through the university, up at 5:20 every morning, and with barely enough money to get by and wearing patched clothes, I bought beautiful long-stemmed hothouse roses for my sweetheart. I dressed in my best, and we took a taxi to the banquet. I found a place with my place card, and just beside me, one for my dear sweetheart. And we sat together at the banquet.

Lloys went through her last year at Baylor University and graduated in 1921. They had talked of marrying in the early summer following her graduation but he soon had dates to sing in revival campaigns and they decided to postpone the wedding until he could register at the Southwestern Baptist Theological Seminary in the fall. In September, the prospective bridegroom went to Fort Worth, rented an apartment and called by telephone to suggest, "Let's get married Monday morning," which was one week earlier than they had planned.

She answered in the traditional, "This is so sudden!", but he got the wedding ring, the license, and made the necessary arrangements.

On September 27, 1921, John Richard Rice and Lloys McClure Cooke were united in the holy bond of

matrimony at her father's farmhouse near Muenster, Texas. Rev. R. R. Gaines, a long-time friend of the groom's father and greatly used as a country Baptist preacher, performed the ceremony. Then, since no one came to offer them congratulations and best wishes, they went around to the bride's weeping mother, father and brothers, attempting to comfort each other. The groom turned to his own father, whose features appeared very gray and shaken, to say, "Dad, I believe you were worse scared than I was." He replied, "Son, when you've been married as long as I have, you'll be scared, too!"

After the ceremony they were driven twenty miles to Gainesville and from there took a train to Fort Worth. There they entered the little two-room apartment rented for \$15 a month in the Crowder House on Seminary Hill and started married life. There was a bathroom off the back porch with a sheet-metal tub for bathing. It was necessary to heat water in a tea kettle and pour it into the tub when they wanted a bath. They purchased about \$100 worth of second-hand furniture with \$19.75 down, paying out the balance by the month. Limited funds caused them to buy only one pint of milk every other day and they managed to live on five to eight dollars a month for groceries!

Perhaps a true picture of those early marriage adjustment days cannot be realized without remembering that Lloys and John were from entirely different backgrounds. His poverty and deprivation have already been described in detail. Her father owned a thousand acres of black land and when she went off to college he gave her a check book with unlimited privileges of writing drafts to buy whatever she wanted. Once when they were in Baylor University and had a date, she said to him, "I need advice." He immediately assured her that advice was his strong point and she should simply tell her problem to him and he would have it settled in no time.

She replied, "I want to buy a new hat and there are two I like. One is blue and it turns up on the left front corner and has a rose underneath and a ribbon on top. It is \$15. The other one is pink" At that point the impatient suitor interrupted to exclaim, "Don't buy either one of them! No wife of mine is ever going to pay more than \$5 for a hat and I don't want you to get started

paying that kind of money!" When they finally did marry she had plenty of clothes, fortunately, for it was another two years before they were able to buy her anything new, they were so poor.

The young Mrs. Rice enrolled in

the seminary along with her husband and he recollects with a warm, wry chuckle how her grades in Hebrew were superior to his. Times were hard and money was scarce but God was with them and those were very happy days.

Chapter 6

The Great Surrender

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people . . . —Isaiah 6:8, 9.

Apparently the very last one to realize that God wanted John R. Rice to preach was John R. Rice!

He, like any other youth, had great plans and ambitions relative to the success he would be in the profession of his choice. After graduating from Baylor University in 1920, he worked throughout the summer as field secretary for Wayland Baptist College at Plainview, Texas, then taught in the college during the fall and winter quarters. While at Wayland he coached the football and basketball teams, as well as the girls and boys intramural basketball teams. In the spring quarter he attended the University of Chicago, taking work looking forward to a master's degree in the department of education and psychology. He had already signed to teach the following year at a senior college in New Mexico. He dreamed of climbing the educational ladder until he became a college president and then, perhaps, a senator, then possibly even—who could tell—President of the United States!

It was not that he was unwilling to become a preacher, but he felt he had never experienced the kind of emotional call necessary which, in his mind, he expected a man of God to receive. However,

we have already related how his mother and father gave him to God before he was born, how his mother called him her "preacher boy," how his father underscored in his Bible the words of Luke 1:63, "His name is John," and how Dr. Tidwell had publicly stated, "If any girl does not want to marry a preacher she had better not marry John Rice." It was pretty well a foregone conclusion among all his boyhood and young manhood friends that he would be a preacher and others recognized it long before he did. All through the years there was upon him the call of God.

Even though he did not claim to be a preacher or expect ever to become one, he did personal work in revivals. He often preached on street corners with preacher boys from the school. He helped conduct services in jails and openly delighted in revival meetings. He did the work of a gospel singer in a good many such campaigns and not infrequently he personally would win as many people to Jesus Christ as all the church members, pastor and evangelist would win together. Though he did not recognize it then, he knows now that there was a moving of God's Spirit upon him and that this was

some kind of evidence God intended for him to preach.

The event of his actual surrender to God for the ministry took place while he was doing graduate work at the University of Chicago. One night he took off from his studies to attend services at Chicago's famous Pacific Garden Mission where Billy Sunday, Mel Trotter, and thousands of others have found Christ. He heard a plain-speaking, Spirit-filled preacher, Rev. Holland Oates, address the men from the familiar text in Romans 12:1 and 2. Oates stressed heavily that night the call of Isaiah and how Isaiah volunteered his services to Jehovah, saying, "Lord, here am I, send me." He told how he, a drunken stone mason, had been converted, then with only a fifth-grade education had surrendered to preach the Gospel or do anything God wanted him to do. That dear man butchered the King's English but the power of God was obviously upon him and John Rice felt led to cry to God in his own heart, "Lord, I am a college English teacher. If You can use him, why can't You use me?"

That same night he went to the altar, knelt beside a poor drunken bum, put his arm around his shoulder, opened the Word of God and showed that lowly lost sinner how he could experience God's so great salvation. God moved John Rice's heart that night as never before as he saw the light dawn in that bum's soul, saw the changed expression on his face, saw the evidence of peace in the troubled sinner's breast, and beheld the new-creation-kind-of-transformation take place. In a single moment all the glamour

(Continued on page 11)

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Dr. Bob Jones SAYS:



I get so many wonderful letters from Bob Jones University former students and from the parents of these former students. I feel I should share some things in these letters with our orthodox, Bible-believing, Christian friends. I quote below a paragraph from a letter that is more or less typical of the attitude of our Bob Jones University "boys and girls": "How I thank God for the opportunity of going to a citadel of the faith and a bulwark of uncompromising testimony like Bob Jones University that instills principles of godliness in its students and intestinal fortitude to do what is right for the cause of our wonderful Lord.

In these terrible days of apostasy, Dr. Bob, keep the school as it is—

true to the Word and the principles for which it has always stood."

I earnestly request you orthodox, Bible-believing, Christian friends to pray as never before for the work of Bob Jones University. Please also call the attention of the right kind of young people to the institution that the Lord led us to found. Please also—and this is very important at this time—invest some of the Lord's money in the work of the school. We are counting on you. I am sure you will not let us down. Thank you, and God bless you.

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A Column for Wives and Mothers

By Jessie Rice Sandberg

"Mommy, I Don't Like My Sins!"

A very solemn and frightening, yet wonderful thing happened at our house this week. I'm not sure what your reaction will be as I tell you, but since it so closely concerns me and mine, I find it difficult to even talk about it without a lump in my throat.

Our little Carol Joy, who will be four on the seventh of February, woke up in the middle of the night crying because she had had a bad dream. I comforted her and prayed with her and soon she was fast asleep. The next afternoon I was busy getting the children cleaned up and planning an early dinner because it was Wednesday, which is our regular night for church prayer meeting. Carol wanted me to do something for her but, because I was in such a hurry, I told her she would have to wait. Suddenly she said, "Well, I don't like you anymore. I'm going to get me another Mommy!" Almost before I had time to be horrified at that unheard-of outburst she broke into tears, threw her arms around my neck and said, "Oh Mommy, I'm sorry! I don't like to say things like that!"

Later that night as I was tucking her into bed, she asked if I would pray with her again that she wouldn't have any more bad dreams.

"Well of course I will, honey," I said, "but what was it you dreamed that frightened you so last night?"

"I dreamed Jesus wasn't going to take care of me anymore!" and with that she burst into tears again. In between sobs she added, "I don't like my sins. I don't want them anymore. I want to be in Heaven with Jesus, too!"

Now if you are like me, you probably decided long ago that a child does not reach the age of accountability until he is at least five or six. And so you can imagine how shocked I was to realize that a little child, not quite four, could feel such terrible conviction of sin. True, she had been in Sunday School and church regularly, had seen us read the Bible together and pray for lost sinners, but

somewhat I was still taken off guard at her urgent need for forgiveness of sin. Yet, who would dare to say this was *not* the conviction of the Holy Spirit?

I explained to my little girl as simply as I could that Jesus died to take away our sins and that all she needed to do was to ask Him to come in and make her heart clean and white. Then we both prayed and her prayer sounded for all the world like some hard old drunkard coming to the Lord after a lifetime of sin! (I don't mean to make light of this, but I rather think the Lord smiled a little tenderly when He heard her, just as I did.) She seemed relieved to have it all settled and soon was fast asleep.

The story doesn't end there. And this is the part that makes it especially sweet and thrilling. The next morning Carol came running happily into the kitchen and said, "Mommy, I didn't have any bad dreams. God did hear us pray, didn't He?"

I have hesitated to tell you this because, as I said, I have had some preconceived ideas about how much of spiritual truth a young child is able to grasp. For several years I taught a Sunday School class of Beginners and I finally gave it up because I had that frustrated feeling that they were too young to understand very much of the Bible. Now I wonder, did those eager, earnest little boys and girls understand more than I gave them credit for?

I think I am aware now, more than ever before, of the tremendous privileges and responsibilities of training little children. What I say to you I say to myself, mother or Sunday School teacher: Don't be discouraged and above all, don't be careless with the souls of the little children left to your keeping. Some tender young heart may be waiting even now for Jesus to come in and you may be the only one who will have the chance to open the door!

EVANGELIST PAUL H. BLACK from Mocksville, North Carolina, held a three-week revival which closed December 4 in the Gospel Baptist Church of South Norfolk, Virginia. Rev. Grady Head, the pastor, reports 57 first-time decisions for Christ, and over 75 rededications.

Missionary to Japan

Gerry Johnson Now Home
By the Editor

We think the fervent and energetic Gerry Johnson, founder and director of the Japan Gospel Fellowship Association, is one of the best missionaries in Japan. Dear Brother Johnson is a real soul winner, and has set out to train young Japanese evangelists. Already they have won hundreds to the Lord Jesus Christ. Dr. Bob Jones, Sr., has loyally supported this program, and Brother Johnson is an alumnus of Bob Jones University and is a sound and trustworthy missionary.

Rev. Gerald Smith is in charge of the program in Japan, allowing Brother Gerry Johnson to return to the States for a few months. He is now at 1129 East Webster Street, Fairmont, Minnesota, and is available for preaching engagements. We believe he will do any church and congregation good, will bring a spiritual blessing and vision, and no doubt churches would like to get acquainted with the

Native, Maidenly Modesty Disappears in the Dance

A preacher some years ago preached in Amarillo. His name was Jenkins. He preached in the First Baptist Church of Amarillo on the dance. The dance then was not one-tenth as bad as it is now. But Brother Jenkins said that a girl doesn't stay as modest after dancing as before; that a girl who has this man's arms about her and then that one's and wears the evening clothes and all that sort of thing, that girl doesn't stay modest, doesn't stay where she can blush, where she has the same virtuous reticence of character and mind. He said that she is not the same girl after she has had everybody's hands on her; that such a girl doesn't stay the same.

A man got red in the face, as some of you are getting red tonight. He got hot under the collar and sat back there and said, "This preacher is going to eat that. My girl Molly is as good a girl as any in this town, as good as she ever was, even if she does dance."

That preacher is going to eat it. Molly, come here." The girl, with red eyes, came, and the preacher said to her, "Molly, I want you to tell your daddy what you told me." She said, "I am not as modest as I used to be. I don't pray like I used to. I don't feel God's presence like I used to. The dance has been a curse to me." The man, the father, said, "God help me! If I had known that, I wouldn't have let you go."

I say now, there is something about the modern dance that breaks down modesty, propriety, breaks down conventionalism, and makes a girl's virtue not safe—man's integrity not safe! That is so.

(From "What's Wrong With the Dance," by Evangelist John R. Rice.)

44 pages, 50c, 12 for \$1 (Add 5 per cent for postage).
Sword Of The Lord, Box 420, Wheaton, Illinois

tricity. Should have done that first.

"9:41—I think I shall lay my head down and sleep. Gas has no effect yet.

"9:48—Unscrewed telephone.

"9:49—Taking deep breath but no effect. Seems to be a pain in my lungs. May be imagination.

"9:55—No effect. What the hell.

I hope there are no convulsions.

"9:57—Going to eat grapefruit. Hungry.

"9:59—Throat feels dry. Gas effect?

"10:46—Dizziness. Trying new method. [Police said that they believed it was at this point that Brewer employed the plastic bag and hose.]

"11:10—Dizzy. New method working. Gas leaves bad taste in mouth. Passed out once. Got hiccups.

"11:45—Why can't I die? Am trying. Last time I got incoherent. Strange ringing. Also I yell out. Talking. Yelling in funny voice. High pitch."

At that point the log ended. About 30 minutes later his younger brother, John, found Martin's body in the gas-filled home. Brewer left notes to his parents, his brother and a girl friend, but none gave a motive for the suicide other

than that he was discouraged with life.

Just what does make life worth living?

If this life holds all that we shall have, then, as Paul said, we are of all men most to be pitied. But there is a high, holy purpose in life: to know and do the will of God.

That is what Jesus meant when he said, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Later He said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27). And still again He declared, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15:11).

Life can have meaning for you—in Christ!

Divorce Made Easy: Methodist Style

The historic Methodist position about remarriage for divorced persons has been tossed into the famous Methodist trash can. The old rule specifying that only the "innocent party" in a divorce could be remarried in the church was

(Continued on page 8)



EVANGELIST FRANK DUNCAN, Box 127, Grover, North Carolina, held a revival in the Five Forks Baptist Church of Cedar Grove, North Carolina. In the twelve days there were 17 saved, 24 who came for baptism, and 3 who joined the church by transfer of letter, and several rededications. Rev. Gattis Brown, pastor, says, "I greatly recommend this man of God for any church that believes in Bible truths and doctrines and in soul winning."

* * *

REV. HUGH PYLE, pastor of Central Baptist Church, Panama City, Florida, recently held a revival in the Southside Baptist Church in Tallahassee, Florida. Rev. Robert Taylor reports 31 people saved and approximately 47 rededications. Rev. Robert Taylor says, "His messages were pungent and powerful and brought deep conviction to the lost."

* * *

EVANGELIST ROBERT FARWELL, Box 7111, Akron 6, Ohio, held a two-week meeting at the Elverson Bible Chapel, Elverson, Pennsylvania. Rev. Richard Hertzler, pastor reports that this was the first evangelistic campaign in this newly organized independent, fundamental church and there was 1 profession of faith, 1 re-dedication, and many other good decisions among Christians.

INCIDENTS

and Illustrations

By
Evangelist Robert L. Sumner,
Contributing Editor

Seven-Time Loser

Troy Lee Smith, age 26, was sentenced recently at Phoenix, Arizona, to a year in prison for auto theft. However, that is not what I meant by calling him a "seven-time loser."

Tattooed on Troy's arms, shoulders, back and chest are the names of Ann, Joan, Joyce, Kay, Mae, Maxine and Rose. He also has a girl's head tattooed on his chest and the word "L-O-V-E" on the knuckles of both hands. Smith should be sorry that he recorded such permanent reminders of his romances. Perhaps jail is the only safe place for him, anyway!

This brings up another matter: what is real love? The famous love chapter of the Bible, I Corinthians 13, says that love suffers long, is kind, envith not, vaunteth not itself, is not puffed up, does not behave itself unseemly, seeks not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but in truth, beareth all things, believeth all things, hopeth all things, endureth all things, and never fails!

The tragedy of this hour is that so many Americans have based their ideas about love on what they have seen presented on the silver screen downtown and on the video screen at home. This physical allurement, while a part of real love, is certainly not the center and circumference which Hollywood has tried to make it. Since "God is love" (I John 4:8, 16), no real realization of love can be possible apart from a proper relationship to Him.

* * * Death Log" Suicide

In Peoria, Illinois, a 16-year-old high school junior, discouraged with life, committed suicide by turning on the gas jets in the kitchen of the family home while others were away. The lad, Martin Brewer, kept a detailed log of his reaction while awaiting death's approach. The log, written on a sheet of note paper, was found beside his body. It read:

"For all doctors I will describe the affects of gas inhalation as best I can. I hope my notes may contribute in some way to medical science."

"9:35 a. m.—Here goes. Hope no spark sets this off."

"9:37—Can't smell gas anymore. Maybe nervousness."

"9:40—Went to shut off elec-

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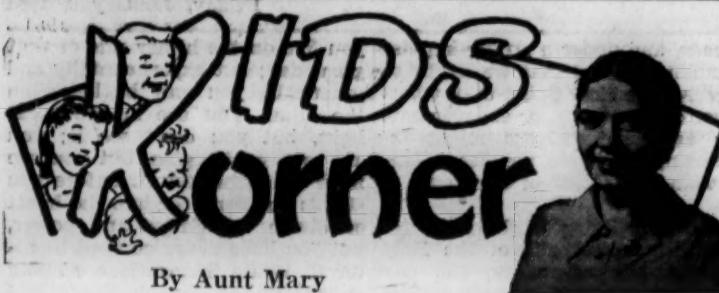
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in English, Yoruba, Ibo, Ga and Twi were recently delivered to Nigeria and Ghana, for a grand total to date of 5 million Gospels for Africa—the target figure set 5 years ago. PTL Teams are continuing this timely ministry in Africa, currently working in newly independent Nigeria, with phenomenal responses at great rallies as described in our film "That These May Know". Your help is needed to finance "Operation Africa". Many areas are still unreached. Send for free folder, "Africa Balance Sheet".

ALFRED A. KUNZ, International Director
POCKET TESTAMENT LEAGUE, INC.
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By Aunt Mary

A Mansion Preparing

Dear Nieces and Nephews:

What a good time we have been having in our house. When one adds just one piece of furniture to a room, then the whole room seems to need changing and we begin to plan perhaps a new color scheme, a rearrangement of the furniture in the room. At our house we don't buy new furniture often. With four children in the house we find very little money to spare, and besides, we live joyously, trying not to worry too much about a scratch here and there on our "antiques." (I really mean our old, somewhat beat-up, not especially elegant or valuable pieces of furniture.)

But we do want our house to look nice, and every so often we change something. So recently Uncle Chuck and I walked into the living room. The return of our TV set after months in the repair shop, and the changes we made for the Christmas tree, made necessary some shifting of furniture. When we start to move things back, we always want to change some things. Of course our old, very large grand piano cannot be moved around much, and there aren't many places in our living room where a seven-foot grand would fit. We have to allow space for two violins, a big shiny baritone horn and a music cabinet. We have several bookcases in the living room for encyclopedias and other books of general interest. But we began to plan changes.

Suddenly the walls looked very shabby. And the soft green wallpaper which had seemed very pleasing to us for several years was suddenly unexciting and monotonous. The pink shantung draperies, given us years ago by someone else with the redecorating "bug," have long since lost their original beauty, and look tired and ready to give up. (I am ready to give them up, too!) The couch which seemed a thing of great beauty and practicality three years ago now seems almost too worn to be decent.

So Uncle Chuck talks about painting the walls, re-covering that old chair in the basement, making a new slip-cover for the old couch. We get lots of fun planning how we would like to have the room to look. But in reality it takes a long time to get the things done that seem so obviously to need doing. In a little while the walls will be painted, perhaps other draperies put up at the windows. Later we will probably cover the old couch and bring up the channel-back chair from the basement. But by that time, perhaps the rug will be too shabby to look nice. Four busy children, a dog, neighbors' children and all our friends have a good deal of wear to one busy section of the rug. The thirty or more newspapers that are folded each day on that rug before Andy delivers them increase the wear somewhat. So I feel sure that by the time we have done the things that need attention now, something else will be required to make that room look nice.

But last night Uncle Chuck and I talked about another production that is now going on. Let me tell you about it.

In the fourteenth chapter of John, Jesus was talking to His disciples. He knew that He would soon be crucified, and He wanted His friends to know about the future. He wanted them to know what they should do, and what He Himself would be doing. So He began with these wonderful words for those who are discouraged or

blue—as the disciples were—"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

When Uncle Chuck and I begin to try to change a room, we don't always agree about what would be nice. Last night I said, "Honey, wouldn't it be nice to have a blue-flowered paper on these walls with a little violet in it?" And he answered, "Violet? That would be horrible!" I think he said, "Ugh," like our little boys do when they don't like something. But the place that Jesus is preparing for us will be just right. If the Lord Jesus puts some lavender or violet in the color scheme of Heaven, even Uncle Chuck will like it.

A little while ago I met a nice young lady whose name is Beryl. She began to spell her name for me, saying, "Nobody ever heard of that name." I said, "I have!" I was remembering something in the description of Heaven in Revelation, chapter 21, about this precious stone. I thought that one of the gates of Heaven was made from that jewel, but when I looked up the passage to show to my new friend I found I was mistaken. Part of the foundation of the wall of Heaven is garnished or decorated with beryl. The gates are of pearl. My friend was glad to hear what her name stood for, and to read the description of Heaven. And I was reminded that I should be telling people about the Heaven Jesus is preparing.

Right then I stopped and asked her if she knew she would go to Heaven if she died. Little-girl-fashion, she crossed her fingers, as many of you would have done, smiled and said, "I hope so." But I assured her that I know I am going to Heaven and told her that she too could know that. We sat down on our shabby couch with my Bible and I showed her some verses that convinced her that none of us are good enough to get to Heaven. Look at Romans 3:20, 23, "Therefore by the deeds of the law there shall no flesh be justified in his sight." And, "For all have sinned, and come short of the glory of God."

Of course it was easy to show her that if none of us can be good enough to be saved, it has to be someone else's goodness, that of the Lord Jesus. Right there she admitted that she wanted to be saved, wanted to be sure of going to Heaven. Since our living room sometimes seems like Grand Central Station—with people coming and going—she was bashful about praying there. But she promised that she would go right home and ask the Lord Jesus to come into her heart that day.

So now I am confident that in Heaven Jesus is preparing a place for us now, a place for me, and a mansion for Beryl. And that place He is preparing for us will be just what we need and what will make us happy.

Are you sure that Jesus is preparing a mansion for you? You can be if you have trusted Him as Saviour, believing in your heart that He has saved you. Be sure to tell your friends about Him, too. You want to meet them in Heaven!

HEAR DR. JOHN R. RICE, his daughters and the Revival Choir on the nationwide VOICE OF REVIVAL broadcast. Consult your local papers for time and station.

Should It Be Illegal to Spank Children?

By Dr. Bill Rice

Once I heard a news commentator say that it should be illegal for parents to spank children. The commentator was Garbriel Heatter.

The reasons he propounded for prohibiting the punishment of children were both stupid and vicious. He said many children were backward and suffered from an inferiority complex because of parental chastening. He said that punishment tended to make children sullen and vengeful and that doubtless many children grew up to become criminals because parents—who were little better than cowardly bullies—had spanked them for wrongdoing during their childhood. Moreover, I got the impression he felt a spanking never did do any good; never served any constructive purpose.

Since this man has gained some prominence in the radio world it hardly seems possible he could have been so wrong on this vital matter. And it seems a tragedy that he should be allowed to spout his ignorance over a national radio hookup.

In the first place, his teaching is in direct contradiction to the plain teaching of the Bible. Time and time again the Word of God clearly teaches that children should be physically punished for wrongdoing. And the Bible also plainly teaches that such punishment will have the desired effect;

that is, will make the child morally better.

Furthermore, chastening will usually help a child acknowledge to himself that he is a sinner; that the punishment is justified; and make him seek forgiveness rather than making him feel he is abused and ought to "get even."

And certainly many, many men and women can testify today that their father's good right arm and a razor strap turned them from paths of wickedness that would have led to a life of crime.

Then, too, it is a mistake to feel that disciplined children are unhappy. The exact opposite is true. A spoiled child is never happy but always wanting attention and toys that are neither necessary nor proper. The better behaved a child is, the more likely he is to be content with his home and playthings and to cherish and honor his father and mother.

I am the father of four lovely children, two boys and two girls. They range in age from fourteen to twenty-two. Both Mrs. Rice and I dedicated them to God before their birth and promised the Lord we would try to raise them for Him. We took time to love our

**Korea Needs 100,000
"What Must I Do?"
Booklet: Cost \$1,200**

By the Editor

God has greatly blessed the editor's booklet, "What Must I Do to Be Saved?" as printed in twenty-nine languages through funds supplied by the Sword of the Lord and our friends. Noble, Bible-believing missionaries of many boards have co-operated in getting out this soul-saving literature around the world, and we rejoice in that. One of the most fruitful places in this soul-winning ministry by literature has been Korea. The Word of Life Press there, sponsored by The Evangelical Alliance Mission and with the co-operation of missionaries from a number of denominational and faith mission boards, joined in supervising translation and distribution of this literature there, as has been the case around the world.

Last September 26 we received a letter from Missionary William R. Garfield of the Word of Life Press in Korea, which we share with readers.

Word of Life Press
TEAM Mission
6146 AF AG
APO No. 76
San Francisco, California

"Dear Dr. Rice:

"Greetings in the name of the Lord Jesus from away out in Korea.

"The last year or two has been a testing time for Christians here. What with great political, economic, and spiritual unrest, combined with moral laxity and confusion on the part of church leaders, outreach for Christ has slowed down. This ought not to be. The great vast majority of the people of this nation have no hope in Christ at all, and have no commitment of heart or mind to some other hope for salvation. They ignore the great things God is trying to teach them, namely, to trust Christ. But, they continue to open to the Gospel when it is presented to them.

"Thus, we feel we must press out widely as well as deeply. We are selling Christian books and tracts, so that this ministry can grow and get deeply imbedded in Korean Christian outreach. But, we also need to get the Word out quickly and widely. Thus, we want to get out another edition of your salvation booklet, 'What Must I Do to Be Saved?' We want to give this to Christians who write in, they promising to carefully distribute them. When we got your tract out before there were

many, many replies. We believe this should happen again.

"Can you help us to do this, Dr. Rice? We would like to get out an edition of 100,000 if this can be done. Cost of producing such an edition here would be \$1,200. Eternity alone will know the fruit of such investment, but I think it will be shown to be good. You will be interested to know that we are now operating a correspondence course to which all respondents are entered. This helps to conserve and carry on the faith born through tracts and pamphlets.

"May the Lord of the Harvest constrain and enable this to be undertaken.

"Against that Day,
(Signed) William R. Garfield"

The Editor's Sad Answer

We could not promise the \$1,200 and so we waited and prayed. Thus far the needs are so great and the literature already given out and not yet paid for is so great that we could not promise the \$1,200.

Here is our letter:

"Dear Brother Garfield:

"Your letter of September 21 is before me. I have hesitated to answer because I simply do not have available the money for a new edition of the booklet, 'What Must I Do to Be Saved?' in Korea at this time. However, I will put the matter up to THE SWORD OF THE LORD people, and if God puts it in the heart of the people to give money designated for this work, I would be so glad to keep the booklet spreading and winning souls in that country as it has in the past.

"I thank you and the Word of Life Press, The Evangelical Alliance Mission, and the other good Christian missionaries of various boards who have helped get out this booklet. I will join you in earnest prayer, and, oh, how I hope someone will help us so I can send you the money for a new edition of 'What Must I Do to Be Saved?' 100,000 copies as you request."

This is a sample of how God is using Sword literature in winning thousands of souls on the foreign mission field as well as in America and other English-speaking countries. We have just sent money for reprinting of some of these booklets in India and hope to send more right away. We do not have

kiddies, play with them, pray with them, and, when needed spank them. I believe anyone who has ever visited in my home and the thousands of people who have met my family in revival campaigns, will agree with me that you have never heard of better behaved or happier children in your life. And every one of them, without any pressure on our part, received the Lord Jesus as their Saviour when they were young.

And never, never let anyone make you forget this—it is a great deal easier to lead a disciplined child to Christ than it is to win a spoiled brat!

I believe all parents realize that this is a serious problem that must be faced. For help on this matter I suggest that you get the book on

THE HOME: Courtship, Marriage and Children

By my brother, Dr. John R. Rice. There are several exhaustive chapters in this book on the relationship of parents and children, with many Scripture references and much hard common sense. This is the best work on this subject in print today and you ought to have it where you can refer to it again and again. The price is only \$3 (add 15c for postage). You may order this book from THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

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If you are going to Heaven, you certainly should find out something about your future eternal home.

Several years ago when Dr. Rice was in a revival at Decatur, Texas, his brother Bill, then only eleven, said to him one day, "John, it looks to me like it would get awfully monotonous in Heaven just floating around and playing on harps!"

A boy may be excused for not having very definite, clear ideas about Heaven, but certainly not a mature Christian. The Bible has wonderful facts revealed about the place the saints of God will have for a home after death. Learn those facts from

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By Dr. John R. Rice.

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3. OLDER CHRISTIANS will soon be crossing the divide. They know their faltering footsteps will soon carry them into the valley of shadows. Must they be sad? Is life about over? No! Rather, they are just about ready to enter into the wonders of eternal youth and health, the fulfillment of dreams, the answer to prayers, the drying of tears! Be sure to see that old people, saints of God not to be here long, have this book on *Bible Facts About Heaven*, that "Sweet Home of the Lord Jesus and Departed Saints."

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Box 420, Wheaton, Illinois

A Keswick Experience

(Continued from page 1)

the hands of the living Christ my share, or as much of it as I could then receive, of the fullness of the Spirit, which the Father had entrusted to Him on my behalf; and as I turned to retrace my steps to the town I dared to reckon that it was mine as never before.

On my way to take a farewell glimpse of the lake, it being about midnight, I came on a group of friends, engaged in discussing the meetings of the day and the all-engrossing theme of how to receive the Pentecostal gift. They were full of holy ecstasy, in strong contrast to my own recent experience, and seemed astonished at the thought that the same breath of God had not elicited a similar rapturous response as it swept the chords of my heart.

And so we passed through the swing gate, and by the side of the church, rearing itself above us in sombre silence, and came on the terrace from which we could see Derwentwater gleaming below, at the foot of the encircling hills. The night clouds were sweeping over it, veiling the stars and descending at intervals in light showers of rain. So we drew two forms together, and gathering close, began to compare our experiences.

All alike confessed their liability

to alternations of feeling, and even relapse in the inner life, when the conditions of soul-health were neglected; but they laid a considerable stress on emotion as the test of their spiritual condition, and especially on the consciousness of joy or power in attesting the reception of the Holy Spirit. They reckoned that they were filled of the Spirit, so far as they felt His strivings and workings within; whereas, as I had received Him without emotion, I might expect ever to retain and even enlarge its measure, whether the songbirds of summer or the stillness of winter occupied my heart.

After we had gone round the little circle, and every one had recited the sacred inner story, a young business man broke in somehow thus: "Is there not a danger of your fixing your attention too much on the Holy Spirit and His methods, and too little on Him whom the Spirit came to reveal and glorify? My experience of the Holy Spirit, is that He reveals Christ. It is the one desire of my life that He should make the Lord real to me; then sin cannot tempt, or danger frighten. I am a business man; and if I lose the sense of His presence for a half an hour, I lock myself into my counting-house, and ask the Holy Spirit what I have done to grieve Him and cause Him to veil that radiance from my heart." "That's it," we all exclaimed: "it is more of Jesus that we need. The Spirit is come to bear witness of and glorify Him." Then we bent our

heads, and under a strong impulse humbly claimed that we might so receive the Holy Spirit that, whatever our company, or engagements or experiences, Jesus might increasingly become the dear Companion and Guide of our lives.

Are you living in the power of the Pentecostal gift of the Holy Spirit? His advent on the day of Pentecost was a distinct historical event, as distinct and as definite as the advent of our Lord to Bethlehem. You are living in the enjoyment of the blessings resulting from the latter; are you living also in the full experience of those which have accrued from the former? If not, you are missing the distinctive mark of Christianity, which gives it a unique position among all the religions of the world.

The apostles believed in Christ and called Him Master and Lord before Pentecost. In doing so, they bore witness to the operation of the Holy Spirit in their hearts. He had been working in the hearts of men from the beginning. But there was an immense difference between what they were up to the day of Pentecost and what they became as soon as the Spirit had come. It is evidently possible, then, for a man to be a believer in Christ, and even to own Him Lord, through the gracious work of the Holy Ghost; and yet he may miss the deeper experiences of which Pentecost was the sign and seal. Is this your case?

On which side of Pentecost are you living? Historically, no doubt,

you live on the hither side of that great day; but experimentally and practically you may be living on the other. You are in the great light, but you don't see it; you are in a gold region, but you are none the richer for it. Before you stands an open door into the heart of divine knowledge and power, but you have never essayed to enter it. While thousands are living practically as though Jesus had never been incarnate, died, and risen, you are living much as you would have done had the gift of Pentecost never been bestowed. Think! Is there anything in your Christian life that would have been different if the hour of Pentecost had never struck?

If not, be sure that there is something in Christianity that you have never tasted. There is a dividend awaiting you under Christ's New Testament which you have never claimed, but which, if once apprehended and appropriated, would make your life rich, fragrant, and vocal, as a garden in May.

There are several tests by which you may know whether you have participated in that filling of the Holy Spirit which is characteristic of the Pentecostal gift. Among these are the following:

1. A Consciousness of the Presence of Christ

Mr. Spurgeon said once that he never passed a single quarter of an hour in his waking moments without a distinct consciousness of the presence of the Lord. When the



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Spirit fills the heart, Jesus is vividly real and evidently near. What is He to you? Do you wake in the morning beneath His light touch, and spend the hours with Him? Can you frequently look up from your work and perceive His face? Are you constantly seeking from Him power, grace, direction? If He is but a fitful vision, you have not realized the first mark of the Pentecostal gift.

2. Deliverance From the Power of Sin

The Holy Ghost is like fire. As fire purifies metal so does He the heart. When He is within the heart in power, the air is so rarefied that the germs of contagion are rendered harmless. When the spirit is filled with the Holy Spirit, it will be conscious of temptation, more keenly alive to its least approach than ever before; but it will have no fascination, no power. People talk much of a clean heart; it seems to me wiser and truer to speak of the Holy Spirit as indweller and cleanser, whose presence is purity.

3. Minute and Direct Guidance

No mere vagary or impulse, but guidance, in harmony with the Word of God on the one hand and the drift or trend of circumstances on the other. But we must be more quiet before God to detect it. Dr. Pierson showed me in his study at Philadelphia an armchair with special associations. He had been comforting a brother-minister who had been confined to his bed for

4. Power in Service

There is a difference between the Spirit being *in* and *on* us. It is the same Spirit, though in two different manifestations of His grace. Some have the Spirit of God in them for character, but they are not gifted by Him for service. Our Lord Jesus, though conceived of the Holy Ghost, yet stood beneath the open Heavens to be anointed of the Spirit before He entered on His public ministry; and the church was held back from her work of evangelizing the waiting world until she had received the Pentecostal endowment of power. Yet how many Christians are attempting to do this work without this power.

When speaking on this theme at a recent students' convention at Northfield, Mr. Moody was

THE SWORD OF THE LORD

six months, by suggesting that perhaps God had been compelled to lay him aside in order to get an opportunity of saying things which in his busy life he was unable to receive. Then suddenly the thought occurred to him that he, too, was giving God but few opportunities of communicating His will, and he resolved that henceforth he would spend at least half an hour each night sitting before God when his family had retired and the house was still. He said that during those times of retirement he had been distinctly conscious that God spoke with him and told him His will. If you are not led by the Spirit, be sure that you are not filled by Him.

* * *

We often wish that we could have been among the favored group when the day of Pentecost had fully come, and they were all together in the upper room. We think that we should, of course, have heard the sound as of the rushing of a mighty wind, and received on our brows the encircling flame, in our hearts the blessed filling. But in all likelihood, if we had been there in our present condition, the hurricane of blessing would have swept past, leaving us dry and insensible. While if that Pentecostal group were living now, they would detect as much of the Spirit's presence, they would be as conscious of the working of the Lord Jesus, they would find life as full of God, as in the days when the age was young. Peter would still be filled with the Holy Ghost and speak; Paul would be caught up into the Seventh Heaven, and need a thorn to counterbalance the splendor of the revelations;

John would find doors opening into Heaven, amid the conditions of our modern life, not less than when the chime of the Aegean Sea rose from the beach of Patmos.

A change, you say, is needed. But there need be no change in your circumstances, in the atmosphere or environment of your life. There is as much of the Holy Ghost within your reach as was present on the day of Pentecost. This is the age of Pentecost. He waits to fill you as He did the hundred and twenty gathered in the upper room.

The essence of the Pentecostal gift, the filling of the Spirit, is as possible today as ever. "The promise," said the apostle, alluding to our Saviour's words, "is unto all that are afar off, even as many as the Lord our God shall call" (Acts 1:4; 2:39).

But of what use is it to live in a very ocean of power and love, if we are unable to discern its presence or appropriate its marvellous properties? Of what use is it that the land of the Hottentots is as full of electricity as London is, if they know not and cannot use its mighty energy? Of what use is it that the summer days are full of dews, and heat, and light, and other materials out of which peaches and nectarines are made, if there are no peach blossoms nestling on the boughs to detect or use them? Of what use is it that the floor is covered with nourishing food, if the newborn babe which lies beside it is unconscious of its

existence and incapable of assimilating it?

There is no need, then, to sigh for the lost age of gold, since the King of all ages is here. Had we lived with Him in his earthly life, the benefit would have been infinitesimal apart from *appropriating faith*; but if we have that, though we see him not, we may secure His choicest gifts. These conditions, however, must be fulfilled before you can exercise that faith and receive that supreme gift:

1. Be Careful That You Desire the Filling of the Holy Spirit Only for the Glory of God

If you want it that you may realize a certain experience, or attract people to yourself, or transform some difficulty into a stepping-stone, you are likely to miss it. You must be set on the one purpose of magnifying the Lord Jesus in your body, whether by life or death. Ask that all inferior motives may be destroyed, and that this may burn strong and clear within you.

2. Be Cleansed From all Sin of Which You May be Conscious

If you have grieved God by impurity, or anger, or unkind judgments of others, seek forgiveness, restoration, and cleansing. The cleansed heart is an essential condition of Spirit-filling.

3. Present Yourself and Your Members to God

There should be no reserve, no locked cupboards, no closed doors, no vault barricaded from sun and air by a great slab of stone. Open every door and window of your being to the Holy Spirit, and He will certainly come in, though you may not be aware of the moment or method of His entrance.

4. Give Time to Prayerful Meditation on the Word of God

There is no such way of communing with God as to walk to and fro in your own room or in the open air, your Bible in hand, meditating on it and turning its precepts and promises into prayer. God walks in the glades of Scripture, as of old in those of paradise.

5. Then by Faith Reverently and Humbly Take the Father's Gift Through Jesus Christ

Let it be a definite transaction. Ask for the filling of the Spirit, after the measure of Pentecost. Dip your bucket deep down into the brimming well, and bring it back dripping with crystal drops. Reckon that God has answered your prayer, and has granted the petition you made. Meet every suggestion of doubt by the decisive answer that God is faithful and must do as He has said. But specially dare to act faith, going to the temptation in the desert or the ministry among men, assured that you have received all the equipment that you could possibly require.

Whenever you are conscious of leakage; when the exhaustion of service has been greater than the reception of fresh supplies; when some new avenue of ministry, or freshly discovered talent, or new department of your being, has presented itself, go again to the same source for a refilling, a recharging with spiritual power, a reanointing by the holy chrism.

Three tenses are used in the Acts of the Apostles of the filling of the Spirit, which have their counterparts still:

Filled: a sudden decisive experience for a specific work (Acts 4:8).

Were being filled: the imperfect tense, as though the blessed process were always going on (Acts 13:52).

Full: the adjective, indicating the perpetual experience (Acts 6:8).

The lives that touch other lives resemble not the shallow streamlet, but the full ocean heaving beneath the great arch of the sky, which sends its pulse along the beach, and far up the inlets and creeks. Be such a life ours, in depth, and breadth, and everlasting strength, because filled from the fullness of God!

(From the book, *SOME SECRETS OF CHRISTIAN LIVING*, published by Zondervan Publishing House, Grand Rapids.)



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Evangelizing in The Philippines

By the Editor

Some months ago we had from Missionary Damon Woods in the Philippine Islands, representing the Baptist Bible Fellowship, an earnest letter. We had been able to furnish him some literature for his missionary work, and he wrote us about that and requested 5,000 copies of the booklet, "What Must I Do to Be Saved?" for a special house-to-house visitation campaign in connection with a revival and an effort to establish a New Testament Baptist church in a new town.

A Missionary's Letter

Brother Woods wrote as follows:

"Dear Brother Rice:

"It has been some time now since I received your books through your missionary library effort. What a blessing they have been to me and our people. You have also been directing THE SWORD to me personally for several months now. Your sermons and others are beyond value to me here. Rev. Summer's column is a blessing and I use them quite often. Several other of our missionaries have made favorable comments on your wonderful paper and books. I believe personally that only eternity will be able to tell all that has been accomplished by THE SWORD work."

"There is a town about an hour's drive from here named Bauang (pronounced Ba-Wang). The Lord has burdened my heart for that place for several months now and by His grace I plan to establish a New Testament Baptist church there. It has a population of about

10,000 plus. I have tentative plans to hand out thousands of tracts prior to holding a city-wide meeting with Rev. Damian Amayun, a national preacher doing the preaching in the dialect. (He is an independent Baptist preacher who studied in the U. S.).

"The purpose of this letter is mainly to beg some of your fine tracts, "What Must I Do to Be Saved?" I know of no other tract that God has used like this one. We are not asking for ourselves, but for the many lost souls in Bauang and other places where it will be read. Would you please consider sending us at least 5,000? They will be handed to individuals, not scattered as some do. May God lead you in this. We shall appreciate personally any thing you can do for us.

"Trusting that you and yours are enjoying God's richest blessings, I am,

"Yours most sincerely in the

Gospel
(Signed) Damon Woods"

We wrote asking our brother whether he wanted the booklets, "What Must I Do to Be Saved?" in Spanish or English. He replied requesting that we would send the 5,000 copies of the booklet in English, since most of the people know English. Brother Woods added, "Yes, each convert will be followed up completely. We plan to give them out in an area where we shall be building a Baptist church. I shall also let you know as to the number trusting Christ as a result of the tract. We appreciate your helping us in this matter and know that God will use them in the salvation of many souls.

"THE SWORD OF THE LORD paper is a blessing to us. We do thank you so much for sending it under your missionary plan."

Postage Alone Costs \$11.17

We sent the 5,000 copies of

America's New President!

(Continued from page 1)

parochial schools is wrong, was in favor of the bill, with the proviso—and said so!

Dr. Willard E. Givens, director of education of the Supreme Council, Scottish Rite Masons, Southern Jurisdiction, was in Washington at the time, lobbying in favor of the bill. He testifies to the fact that Mr. Kennedy, "on at least three occasions," said to him, "I am personally very much in favor of this legislation. I will support it in committee and on the floor of the House, if it gets to the floor."

Then, suddenly, something happened!

The day before the committee was to vote on the bill, Dr. Givens received an urgent call from Representative Kennedy, requesting him to come to his office immediately. *He did!*

There he found a very disengaged young man, apologetic but adamant, who told him that he would not be voting the following day in favor of the bill after all.

Why?

It seems that the proviso granting federal aid to parochial schools had been stricken from the bill. Kennedy was still in sympathy with the bill, however, and would have liked to have voted in favor of it.

Then why wouldn't he?

It turned out that the Bishop of Boston, Archbishop Richard Cushing—who was elevated to the position of Cardinal by Pope John XXIII two years ago last month—had been enraged when the proviso aiding parochial schools had been cut from the bill. The influential archbishop had immediately called long-distance to Representative Kennedy and ordered him to vote contrary to his seeming personal convictions in an effort to defeat the bill. According to Dr. Givens, this is what Mr.

Kennedy said to him at that time:

"I have told you in the presence of witnesses that I am personally very much in favor of this legislation, and today I am just as strongly in favor of it as ever. But yesterday the Bishop of Boston telephoned me and told me that I was not going to vote for this legislation if I wanted to remain congressman from Massachusetts. I want to be congressman from Massachusetts. Therefore I called you to tell you that I cannot vote for it tomorrow, and I wanted to let you know today so that you would not be counting on me for it."

The next day Kennedy voted against his own personal conviction as to what was right simply because he had been told to do so by Archbishop Cushing, Bishop of Boston.

That is one reason why I say that "Doctor" Kennedy is the one who "only preaches," not the one who "practices." Incidentally, *The Dallas Morning News* went to the trouble of contacting Dr. Givens, whom they called "a man of unquestioned veracity," in order to receive first-hand confirmation of the above facts.

Mr. Kennedy was a young man—a political novice—when he privately confessed to Dr. Givens that he was taking "outside orders" from his bishop. He is now a seasoned, hardened, professional political "pro" and you may be sure that he will make no such incriminating admissions in the future—but you may be equally as sure that he will continue to receive and obey orders from his hierarchy! And since he did not "resign" when his "church" interfered with his duties in Washington as a Representative of Massachusetts, you may be sure he will not "resign" when a conflict arises during his service as Presi-

Ever Remembered

I want you to know you are ever remembered—
The kindest feelings encircle your name;
Though life's pressing claims may have
silence engendered,
Your place in remembrance remaineth the same.

I want you to know that, as busy thoughts travel
On busiest days—as most surely they do—
Perhaps when some problem seems hard to unravel,
My thoughts may instinctively travel to you.

And when at His footstool, untired, I would linger,
And think of the many God-given as friends—
There comes 'gainst your name an invisible finger,
And forthwith some word for you surely ascends.

J. Danson, Smith.

"What Must I Do to Be Saved?" (\$100.00) There were nine boxes. Postage alone cost us \$11.17. Those 5,000 copies are not much by themselves, but many, many calls coming in all along have added up to some 14,000,000, or 15,000,000 copies of "What Must I Do to Be Saved?" we have gotten out in twenty-nine languages around the world, with thousands of definitely reported conversions. To multiply that hundred dollar gift by hundreds more will indicate our need for this world-wide work.

We need your help in our Free Literature Fund. Already we have given away several thousand dollars worth of booklets that we must pay for, and there are heavy printing bills for the literature also.

Your church might do well to put the Free Literature Fund of the Sword of the Lord in its missionary budget and help us to get out the Gospel around the world. And thousands of readers of THE SWORD OF THE LORD ought to send monthly offerings, I think, for this good work. Will you pray about?

Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois.

dent of the United States.

It is bad enough to have a President who will take, from any outsider, orders against his personal convictions as to what is right regarding legislation effecting the people he represents. It is much, much worse when the man in the President's chair is one who will take orders against his personal convictions from an outside, foreign, political power!

Along the same line, the December 5, 1960, issue of *U. S. News & World Report* featured an unsigned article entitled, "The Way the Vatican Views A Catholic in the White House." Written by a foreign correspondent of the magazine in Rome, it was a series of questions and answers recorded in an interview with an authoritative source supposedly close to the Vatican and knowing the Vatican mind.

The last question and answer in the article was the most interesting, especially in the light of the above revelation regarding the archbishop's pressuring of Kennedy.

The question asked: "Would U. S. bishops ever tell U. S. citizens how to vote?"

The "authoritative" answer stated: "There would be no reason to do so in the U. S. The local situation is quite different from that in Puerto Rico, and in any case people in the U. S. are quite capable of making up their own minds on how to vote. However, there is one case where I think American bishops might be justified in coming out against a particular party. That would be in the event some party should propose that the separation of church and state be abolished."

Note the following observations: (1) The answer contains the usual Roman propaganda trying to make citizens in the United States think that geographical boundaries result in theological differences within the Roman Church; that is, that the "local situation" makes

The Bible Command You Ignored!

By Editor John R. Rice

"Give attendance to reading," said Paul by divine inspiration in I Timothy 4:13. Paul himself felt the need of following his exhortation. A prisoner in Rome, he wrote Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, AND THE BOOKS, BUT ESPECIALLY THE PARCHMENTS" (II Tim. 4:13). Paul must have his books, and especially carefully chosen ones copied on expensive parchments.

philosophy of life is based upon the daily newspapers, on immature slush put out by immature Christian writers or worldly writers who have not even the Christian view point.

Start the New Year right by reading good Christian literature.

Incidents . . .

(Continued from page 4)

scrapped at the last annual meeting of the denomination in Denver. Eligibility for remarriage is now based on a person's "improved attitudes and intentions." The modification about marriage was approved "by an overwhelming vote."

Thus comes another sad departure from biblical standards by the once sound and scriptural denomination which was born in a revival and thrived on a steady diet of evangelism for many years. The fact that Jesus said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32) apparently is relatively unimportant to modern Methodists.

* * *

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The Jericho Crook Saved Up a Tree

(Continued from page 1)

In Luke 15:1, 2 we read, "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." The term *sinner*, to the Jews, did not mean, as we Christians mean now, simply an unconverted man nor did it mean, what all of us should acknowledge, that every human being is a sinner. No, the term then meant something outrageous, despicable, lawless. In Luke 7:37 we are told that Jesus was at the house of a Pharisee and reclining at the table, "And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment...." She was a "sinner." She was probably a well known prostitute. Publicans and such women as this were sinners, not in that they had "come short of the glory of God," and were frail and imperfect as all of us are, but that they did not meet the standards of normal, decent society. They were offensive to men generally. They did not meet even the normal human standards of law-abiding good morals.

Well, Zacchaeus was a publican, even chief of the publicans, and a rich one.

In the parable of the Pharisee and the publican, the self-righteous Pharisee had said, "God, I thank thee, that I am not as other men are, extortions, unjust, adulterers or even as this publican." We suppose that publicans, who did not live by accepted moral standards, who extorted money from the poor and made themselves rich, were usually immoral in other matters, too. No one is surprised today if a gangster gets drunk or if a convict takes dope, or if an atheist is an adulterer. So publicans were despised, were not acceptable in good society.

I wonder if Zacchaeus had heard that one of Jesus' disciples, Levi, had also been a publican, an infamous tax collector, when Jesus had come and said to him, "Follow me," and that Levi had left all and followed Jesus, made a great feast for other publicans, and had Jesus there to speak to them? I wonder if he knew that Levi was now Matthew, the apostle who would one day write the Gospel of Matthew? It seems certain that he would have heard that Jesus ate with publicans and sinners. He might well have heard that parable of the Pharisee and the publican, and of the publican who prayed, "God be merciful to me a sinner," and was forgiven and went down to his house already justified, as told in Luke 18:9-14, the chapter preceding the story of Zacchaeus' conversion.

Oh, but there was a holy unrest in Zacchaeus' breast! He was attracted to Jesus. He felt he must see Him, must hear Him talk! I judge that he would not have been well received crowding in among those who surrounded the Saviour. Perhaps, being rich, he would not feel at home pushing amongst this rabble to see Jesus. So he ran ahead and climbed a sycamore tree so he, short man that he was, could look into the face of Jesus and see Him as He passed.

I think Zacchaeus was tired of sin. I think he felt the burning of conscience, the fear of death, and the unrest with the broken cisterns of wealth which he had hewn but which could not hold any water of peace. I suppose that he had found it true that "There is no peace, saith my God, to the wicked" (Isa. 57:21), but that they are "like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (vs. 20). The hungry-hearted sinner was vaguely conscious of some great need; at least he was attracted toward the One who loves sinners, and waited eagerly in the tree for Jesus to draw near enough that he could look down into that strong and compelling face of the Saviour.

II. The Compassionate Saviour Meets the Sinner Zacchaeus

Does some reader today feel a deep need to make your life different this year, a need to put the past behind you, to be the man

afflicted servant, said to Jesus, "Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed" (Matt. 8:8). So Jesus, knowing it would be no hardship on this rich man to entertain Him and with a heart going out in love, simply announced, "To day I must abide at thy house."

I remember that, years ago, P. B. Chenault, pastor of the Walnut Street Baptist Church of Waterloo, Iowa, came to the Galilean Baptist Church in Dallas of which I was pastor, for two weeks of revival services. The night he closed that campaign he met his tragic death on the highway at the hands of a drunken driver, but I have always remembered how Brother Chenault came to my home. We had secured a nice little apartment for him and his wife and little girl for the meeting, but he simply drove up into my driveway, took out his bags, and said, "No, we want to stay with you." So he came with his wife to bring us great joy and comfort in the fellowship of those two happy weeks. So Jesus came into the home of Zacchaeus, the crooked tax collector, and fellowshiped.

There are those who would win souls without love and fellowship. Some Christians say about lost people, "I love their souls." But they do not love the people. I remember how troubled I felt years ago when I heard a man who had been elected to superintend a famous rescue mission say, "Of course my wife and I do not like to associate with drunks and skid-row bums. But someone has to do it and so we will try." I was not surprised that his work there lasted only a year, and the work was relatively unfruitful and unhappy until the mission got a man who loved sinners more.

I know people who go out to try to win souls and do not even shake hands, do not introduce themselves; and are not interested in the sinner's job, his family, his opinions. Oh, if we would only learn that the work of Christ requires a compassionate heart! So Paul said, "I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

Once in Ft. Worth, Texas, I won a young Catholic man to Christ and this is how it came about. With all my earnestness and concern I had pleaded with him in the rescue mission. It was a cold November night, and he had no overcoat, no place to sleep. I could not bear to think of him sleeping in an alley or a boxcar, or huddling in some doorway, so, after failing to win him, in my own poverty I paid 50c to get the young fellow a bed. But when I started to leave he seized my sleeve to tell me he felt he must be saved then and there.

Oh, there is no way to win souls like Jesus did without the love and compassion of His dear heart. He not only wanted to save Zacchaeus, but He wanted his fellowship, wanted to see his family, wanted to encourage and strengthen him and to have his life transformed.

I am sure that Zacchaeus was mighty proud and glad that he could introduce Jesus to the wife and children who, although living in luxury, were shunned by the neighbors.

I think some Christian workers never win Catholics because they do not have any sympathy for Catholics. In their minds they put up a barrier between Protestants and Catholics. Others never win a Jew because they approach them as Jews, as different from Gentiles, not just as sinners who need the Saviour, men and women who have souls, who have consciences, who must die and meet God.

Let us remember that the compassionate heart of Jesus loved sinners, whether rich or poor, whether decent or crooked, whether up-and-out or down-and-out.

But let nothing obscure the one principal fact in this story: Zacchaeus was saved. He honestly turned from his sin in his heart and trusted Christ for salvation.

That is a wonderful story, and my heart leaps to read it. When Zacchaeus heard the urgent word of Jesus, "Zacchaeus, make haste, and come down; for to day I must abide at thy house," then we are told, "he made haste, and came

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down, and received him joyfully."

Zacchaeus received Him in more ways than one. I imagine that he greeted Him in the eastern fashion, perhaps taking Him by the beard and kissing first one cheek and then the other, and throwing his arms around Him. He assured Jesus of the glad welcome that would meet Him at Zacchaeus' home. But Zacchaeus gave Jesus more than hospitality; he gave Jesus his heart. He received the Lord Jesus not only into his home, but into his heart to be Lord and Master and Saviour! All the holy vows that Zacchaeus made to give half his goods to the poor, to restore fourfold whatever he had taken by extortion and false accusation, "This day is salvation come to this house...." But while Zacchaeus was still in the tree, Jesus knew his seeking heart, his penitence. And Jesus knew when Zacchaeus "made haste and came down, and received him joyfully" that Zacchaeus had opened his heart, had received Christ as Saviour.

And that is what Jesus said: "This day is salvation come to this house."

The tender heart of the Saviour seeks not simply to help people do good. No, He wants to plant goodness in their hearts and, better than that, He wants to cover their sins under the white robe of Christ's righteousness; He wants to write God's law in their hearts by making them literally children of God.

III. Zacchaeus' New Vows and New Life

It is interesting that Zacchaeus, after he "made haste, and came down, and received him [Jesus] joyfully," said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

Some have thought that Zacchaeus had regularly, in the past, been meticulously careful to be honest and upright in his work as a publican, that Zacchaeus had always given half of his income to the poor, had been careful never to oppress nor to extort money by false accusation, and where he found it had been done in his name he would restore fourfold. But I do not believe that Zacchaeus is here talking about his old life. I think Zacchaeus is clearly making a new start, making holy vows, making restitution

for wrongs committed, and renouncing a life centered on money, possessions, and things of this world. No, Zacchaeus is simply announcing to the Saviour his complete surrender and his new vows for the future.

1. Back of All the Vows and the New Life Is Zacchaeus' Sudden Conversion, His Regeneration

Jesus and Zacchaeus had a private understanding, more than is put into words. Jesus plainly said to him, after Zacchaeus had come down from the tree and made his vows to give half his goods to the poor and to restore fourfold anything taken by extortion and false accusation, "This day is salvation come to this house...." But while Zacchaeus was still in the tree, Jesus knew his seeking heart, his penitence. And Jesus knew when Zacchaeus "made haste and came down, and received him joyfully" that Zacchaeus had opened his heart, had received Christ as Saviour.

Likewise, I am sure, Zacchaeus knew that Jesus had received him, had forgiven him, had taken him as a child of God. This was manifested somewhat in the joy with which he received Jesus. Not only had Jesus looked up kindly upon him, and graciously volunteered to go home with Zacchaeus that day, but Zacchaeus in his heart understood that back of this kindness were the forgiveness of his sins and the saving of his soul.

Zacchaeus, when he looked down into the face of Jesus, knew that his prayers were answered, that his sins were forgiven. He had the witness of the Spirit in his heart.

So we may boldly say that the holy vows which Zacchaeus now announced came after his regeneration and because he had a new heart. And that is the only kind of New Year's resolutions that are likely to succeed and result in any drastic change for the better in the life of any man or woman. Zacchaeus had a new heart, so he set out to live a new life!

Zacchaeus was now right with God so he set out to be right with men! Zacchaeus now had heavenly wealth, joy, peace, forgiveness, and, no doubt, like Moses, he counted "the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11:26). A Christian life follows a Christian conversion.

(Continued on page 10)



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Searching the Scriptures

In 1961

"Search the Scriptures," said the Lord Jesus in John 5:39, "for in them ye think ye have eternal life: and they are they which testify of me." The theme of the crossword puzzles for 1961 will again be "Searching the Scriptures," but with the special emphasis of searching them for the Saviour. They all testify of Him—Moses, the prophets, the Psalmist David, the law, the tabernacle—all of these point to the Lord Jesus and tell us what He is like.

The Apostle John says that Jesus is the Lamb slain from the foundation of the world. So as we search the Scriptures for the Lord Jesus we will search especially for pictures of Him as Saviour and Redeemer. We'll find Him in the experiences of the children of Israel coming out of Egypt, in the furniture and utensils in the tabernacle, in the prophecies covering hundreds of years, but all of them pointing to the cross.

We have tried to make this new series of puzzles the best yet, and trust that the introductory words to each chapter will help you to profit even more in doing the crossword puzzles. We use the Scofield Reference Bible, King James version. Other translations may vary.

May God bless you as you begin 1961 by

Searching the Scriptures for the Saviour!

Elizabeth Rice Handford

Genesis 3

Adam and Eve Find Covering for Their Nakedness

There are several beautiful pictures of redemption in this chapter. Adam and Eve tried to cover their nakedness with fig leaves, but still were naked. God took the skins of slain animals to cover them, picturing the day some 4,000 years later when Jesus would be slain to cover our nakedness. Our righteousness is as filthy rags (Isa. 64:6). To meet a holy God we must be clothed in the robe of Jesus' righteousness (Isa. 61:10). These are made clean for us by Jesus' blood (Rev. 7:14). No one can enter Heaven without that robe of righteousness (Matt. 22:13).

Adam is a wonderful type of the Lord Jesus. Satan did not deceive Adam (I Tim. 2:14). Evidently Adam understood the consequences of disobeying God, but disobeyed anyway because of his love for his wife. Jesus is called the last Adam in I Corinthians 15:45. Adam was the source of human life on earth. Jesus is the source of spiritual life. Jesus, sinless, perfect, became sin for us, because He loved us, so that we might have His righteousness (II Cor. 5:21).

Verse 15 foretells Jesus' death on the cross ("thou shalt bruise his heel") as Galatians 3:16 specifically tells us.

CLUES ACROSS

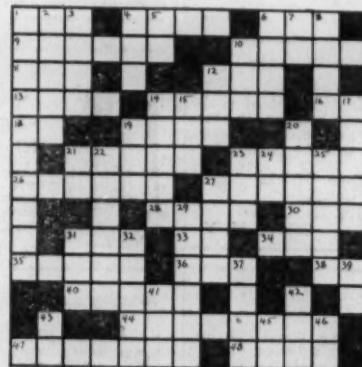
- "In _____ day ye eat thereof"
- "they heard the voice of the _____"
- "doth know that in the day"
- "see that ye _____ the matter"
- Chron. 24
- "for them that _____ me I will honor" I Sam. 2 (modern sp.)
- "Sir, come down _____ my child die" John 4
- "she gave me of the tree, and I _____"
- "Unto Adam also and to his wife did the Lord God _____ of skins"
- "Hast thou eaten _____ the tree?"
- Initials of man who built ark, and his son, a progenitor of Christ (Luke 3:36)
- son of Shuthelah (Num. 26:36)
- brass fixture for washing in tabernacle (Ex. 30:18)
- "I will _____ me up a faithful priest" I Sam. 2
- "Stand upright on thy feet. And he _____ and walked" Acts 14
- "the serpent was more _____ than any beast of the field"
- "_____ thy mouth wide, and I will fill it" Ps. 81
- "which the Lord God _____ made"
- allies of the Babylonians (Ezek. 23:23)
- Initials of wife and brother of Jacob (Gen. 27:6; 29:23)
- tree planted for making an idol (Isa. 44:14)
- "Unto Adam also and to his wife old the Lord God make coats of _____ and _____ them"
- "_____ a flaming sword which turned every way"
- see 29 down
- son of Abraham
- "it was _____ to the eyes, and a tree to be desired"
- see 35 across
- "the eyes of _____ both were opened"

CLUES DOWN

- "Adam and his wife hid _____ from the presence of the Lord God"
- father of Lot (Gen. 11:31)
- name of well Isaac digged (Gen. 26:20)
- "us make man in our image"
- Gen. 1
- the seventh day God ended his work" Gen. 2
- "ye shall be as _____, knowing good and evil"
- same as 5 down
- father of Eleazar (II Sam. 23:9)
- "the archers _____ him" I Sam. 31
- a city at the southernmost part of Israel (Judges 20:1)
- a creed
- "all that handle the _____" Ezek. 27
- "thou shalt eat the herb of the _____"
- the mother of all living
- "If they bind me with seven green _____" Judg. 16
- sixth tone of the scale
- "they sewed fig leaves together, and made themselves _____"
- "let us _____ with patience the race that is set before us" Heb. 12
- prefix of Hebrew names, meaning "father" as in "Abraham."
- children of this Levite returned to Palestine from captivity (Ezra 2:44)
- "Eye hath not _____, nor ear heard"
- I Cor. 2
- and 38 across "and he _____ the east of the Garden of Eden Cherubims"
- initials of Abraham's second wife, and two of his sons (Gen. 25:1, 9)
- man who wrote 73rd Psalm
- "_____ thou art, and unto dust shalt thou return"
- "Thy desire shall be _____ thy husband"
- first three letters of city where Apollos was born (Acts 18:24)
- "Behold, the man is become as _____ of us"
- Hebrew name for God (Cf. Gen. 35:7, 28:19)
- "_____, thou that destroyest the temple, and buldest it in three days" Mark 15
- initials of two mountains (Judg. 4:6; II Chron 3:1)

Deadline: January 16, 1961

Puzzle No. 1



This week the puzzle cut was inadvertently made for one column.
Next week the puzzle will be the regular size again.

Mail to: Puzzle Editor, SWORD OF THE LORD, Wheaton, Illinois
PRINT CLEARLY

Name _____
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City _____ Zone _____ State _____

(Cut along dotted lines)

THE RULES

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2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your SWORD, put them in the same form as the puzzle rather than in columns. Entries will not be returned.

3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 1 will appear in January 27 issue.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! We are planning a very special prize for those who have a required number of coupons (which will be announced later) at the end of the year (1961).

Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two sepa-

The Jericho Crook Saved Up a Tree

(Continued from page 9)

We remember that Jacob made holy vows, too, when he spent the night, a homesick lad, at Bethel, and saw the vision of a ladder to Heaven, and the angels of God, and heard the blessed promise that God had made to Abraham and to Isaac repeated to him. Jacob vowed a vow, that if God would be with him, ". . . then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:21, 22). The first great decision Jacob made was "Then shall the Lord be my God." After that, the matters of the house of God and the tithe and service should follow.

There is no blessing, no merit in attending the house of God unless in your heart the Lord be your God. There is no favor of God earned by the tithe unless, first of all, Christ is the Saviour and God is the Father of the one who gives. A new heart comes before a new life, in God's plan.

We read that "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank . . ." (Dan. 1:8). But the context and the events which follow all make clear that there was a heart decision to love and trust God which was the basis of all the other grand decisions the boy Daniel in a foreign country made. Daniel's vow was not the vow of a Pharisee observing ceremonies of religion outwardly. It was the vow of a man whose heart's devotion led him to risk his life, his future, and all that men hold dear, to please the Lord. No vow can please God if it is not based upon a heart-love.

The prodigal son in a far-off country came to himself. And he said, "I will arise and go to my father, and will say unto him . . ." Never mind what he would say to the father. The record shows that he did not get to say all that he intended to say, anyway. The big thing is that the prodigal's rebellion was over. Now penitent, confessing his waywardness, longing for forgiveness and to have the father's arms about him, he says, "I will arise and go to my father." There was repentence and faith, and whatever of obedience and fellowship and righteous living that prodigal boy later had grew out of a heart turning, a conversion, when he who was dead was made alive again. And he who was a rebellious, sinful wastrel became a loving, obedient son.

I am saying that the first thing Zacchaeus did was in his heart. He loved and trusted the Saviour; he received Christ in his heart before he could get to the ground to receive Him in his arms and welcome the Saviour to his home. Zacchaeus had a new heart, and that is why he started out to live a new life, to give to the poor, to make restitution, etc.

2. A Great Change in Life Followed a Change in Heart in Zacchaeus

Now that Zacchaeus has a new heart, of course a new life is expected. He has a new Master so he must set out to please Him. After the glad embrace at the foot of the sycamore tree Zacchaeus begins to say, "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false ac-

cusation, I restore him fourfold."

I fear that here in America we do not know how poor is the rest of the world. And only one who works with the Welfare Department or with a rescue mission, or some preacher who lives in a downtown area where there are many transients, is likely to know how much poverty and want sin brings to a certain fringe of people. Granted, this poverty is usually the result of mismanagement, and very often the result of waste and drunkenness; still, shifty-eyed men seek a handout or money to get to the next place, or a bed on a cold winter night; still, frowzy women herd ill-kept children, and hungry babies need milk. I do not believe that the socialism of the New Deal was wise or scriptural, and I believe that a paternalistic government that soaks the hard-working, saving man to feed the careless and improvident and shiftless is not good. Now everyone expects a living from the government or from "big business" or from the Community Chest, and relatively few people are in real poverty in our country.

It was not so in Bible times. Everywhere there were poor people. Everywhere there were beggars. The death of a breadwinner might mean disaster, hunger, nakedness for the family. The widow was often helpless and pitiful. To have leprosy or tuberculosis or to lose an arm or a leg meant starvation or a life of beggary for many. So there was a special virtue in giving to the poor. Giving to the poor ought to be done wisely and for permanent benefit, and giving ought to be first of all in spiritual matters. But "he that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17). It is not right for good Christians to eat heartily and sleep well when a neighbor is left cold and hungry without love and care. So Zacchaeus who once had his mind set on making a fortune, and who had risen from the publican to be the very superintendent of the tax collectors for his area, and had attained the riches he sought, now had a new aim, a new standard, a new motive. His heart that was moved with love for the Lord Jesus was moved with pity for the poor, and so he said, "The half of my goods I give to the poor."

But what about the past? The penitent heart of Zacchaeus reminded him, no doubt, of widows he had oppressed, of poor people whose property he had taken by false accusation and by oppressive taxation. So Zacchaeus told the Saviour, "If I have taken any thing from any man by false accusation, I restore him fourfold." I suppose that he meant "In the cases where I have taken things from men by false accusation," for surely the man who had grown rich collecting taxes as an unconverted man had followed the practice of publicans and had sins on his conscience, and now he sets out to make restitution.

Here, too, is evidence that Zacchaeus knew the Mosaic law. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep" (Exod. 22:1). And the general principle that one who wrongfully

(Continued on page 11)

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Puzzle Number 1



This booklet is primarily for young people, especially those who have recently received Jesus Christ as their personal Saviour. One unique feature is that good, helpful suggestions are offered by the author concerning subjects which the young person planning to serve Christ should take. In addition are sound words about endurance, physical care, good sportsmanship, eating habits, sleeping habits and choosing a school for further training after the completion of high school.

If you are not a young person, it would still be good to get this booklet and share it with some youth of your acquaintance. Believe me, they'll thank you for it!

THE RULES

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Answer to Puzzle No. 51

**BE DILIGENT RAGE O L H P
OCRAN THESE I THAT YE MAY S
H CHEER EN AT EWE M MINDFUL
RO SPY T ATE MAIL A SETH
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The Jericho Crook Saved Up a Tree

(Continued from page 10)

ly took what belonged to another man should restore fourfold was ingrained into the customs and moral standards of the Jews. So when Nathan the prophet told David of a rich man who had taken a poor man's one ewe lamb, David cried out, "And he shall restore the lamb fourfold, because he did this thing, and because he had no pity" (II Sam. 12:6). It seems that David spoke this as a prophet of God, not knowing that it applied to himself. But he paid the fourfold for the death of Uriah, whom he had put to death after seducing Uriah's wife. His baby died, his daughter Tamar was forcibly raped, his son Amnon was killed, and then Absalom tried to usurp the kingdom and was killed.

So Zacheus sets out to restore fourfold anything taken by false accusation.

3. His Moral Reformation Was Not Mosaic Law But Regeneration

Was this a mere ceremonial keeping of the law? Oh, no! Romans 8:3, 4 tells us, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Now that he is saved by grace, Zacheus has in his heart the leading of the Spirit to help him fulfill the righteousness of the law. "But now," as Romans 7:6 says, "we are delivered from the law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter."

Quoting from the Old Testament (Jeremiah 31:33), Hebrews 10:16 tells us that after Christ has paid for all of our sins, "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." A Jewish Pharisee might try to keep the law without a change of heart. But Zacheus, the sinner now saved, finds that he wants to keep the moral commandments, that he wants to do right, and that a new heart has made it so God can help him do right toward his neighbor. So Zacheus sets out to make restitution to all he has wronged!

Christians are not under the law, and people are not saved by keeping the law. But God puts it in our hearts to fulfil the things that are righteous, and so it was with Zacheus.

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IV. A New Start for God in 1961

Oh, the best resolution anybody can make for the new year, the best new start anybody can make is to take Christ as Saviour now. A man may quit tobacco and may so avoid cancer of the lungs. He may smell better, may save money. But he will go to Hell just as quickly without cancer of the lungs as with it, if he does not trust Christ as Saviour.

A man may properly decide to spend more time with his children this year, or to make his wife happy, or to give more money to the poor. Those aims and motives, I trust, are good. But to tie a few good fruits on to the same old bad tree does not change things essentially. To change a few habits without a change of heart does not make a Christian, does not make a man good, does not make a sinner into a saint. To attend church or join a church does not make one a Christian, just as to go into a barn does not make one into a cow, and to go into a garage does not make one into an automobile.

Any effort to do right, to live a good life, to correct the sins and mistakes of the past, if it is to succeed, must start with a new heart. And Jesus is ready to give every reader a new heart just as He changed Zacheus from a crooked, money-loving extortioner into a liberal, kindly man.

I wonder how much your case is like that of Zacheus? Do you really want to see Jesus and know Him? Is your heart hungry for more than you have by nature, more than you can be by your own efforts? Zacheus ran ahead to climb a tree and see Jesus. Thank God, you have only to turn your heart to Him, for He is near. As Tennyson said, "Closer is He than breathing, and nearer than hands and feet." The Scripture plainly invites us, "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). In Isaiah 1:18 is the sweet invitation, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

So I opened my Bible to John, the third chapter, and showed him how Jesus said, "Ye must be born again." And then Jesus told Nicodemus how to be born again: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I said to him, "Wouldn't you like for us to bow our heads here and I will whisper a prayer and ask the dear Lord to come into your heart and forgive your sins and save your soul? And down in your heart you may tell the Lord earnestly that you admit you are a sinner and you want Him to forgive you, and that you will trust Him now. Will you do that?"

He nodded his head. We bowed our heads for our quiet little prayer as the plane flew on. And then I asked him, "If you will take Christ as your Saviour today, relying on Him to forgive you and save you, and setting out to live for Him now, will you take my hand as a sign between you and me and God that here and now you trust Christ to forgive your sins and save your soul?"

He took my hand and said that he would write his wife right away to tell her of his glad decision.

Then the hostess came to our part of the plane and said, "We've been circling for twenty minutes above Chicago. The fog has closed in; Midway Airport is closed. We will have to go back to Detroit." So the plane turned back east to Detroit.

I called the hostess and said, "I won't get to eat New Year's dinner with my daughter. Do you have lunch left for me?"

She brought me the lunch and I ate it very happily. We deplaned at Detroit. I said good-bye to my young Air Force friend and got a taxi over to Lansing, Michigan, where I caught a train, getting back to Chicago and out to Wheaton about midnight, as I recall. But oh, wasn't it wonderful that God answered my prayer and brought me in contact with that young husband so that I had the joy of teaching him to trust the Saviour on New Year's Day?

I had the trip from Detroit to Chicago and back on the plane, it seemed, all in vain. But it was not in vain. The Lord had that trip

night hour and past. But as I went to my hotel for a little sleep before flying back to Chicago and Wheaton, I earnestly prayed, "O dear Lord, help me to win my first soul for the year today, on New Year's Day!"

I took a morning flight from Buffalo to Chicago. No opportunity presented itself to win a soul. But as the plane stopped at Detroit a young man in the armed services, I think it was the Air Force, got on the plane and took the seat beside me. I tried to start a conversation but he was morose and retiring. He had said good-bye to his young wife and baby and on New Year's Day was starting back to the West Coast to his base in the services.

But when I brought up the subject of his family he became interested. Yes, he had a wife and a baby girl. Was the wife a Christian? Oh, yes, she was a good Christian. She attended the Methodist church at Albion, Michigan, I think he said. He had just bid her good-bye.

About this time the hostess came and said, "Are you ready for lunch?"

"No," I told her. "I am going to eat New Year's dinner with my daughter. All the family will be there. I will get to Chicago a little after twelve and we will have dinner about two. Thank you."

I continued my conversation with the young man. "You say your wife is a good Christian. Wouldn't she be pleased if you could write her and say that today, on New Year's Day, you have decided to trust Jesus Christ, to take Him as your Saviour, to be a Christian husband and father, and to join with her in having a Christian home? Wouldn't that please her very much?"

He was deeply touched. Evidently he loved his wife very much and she evidently impressed him as a very earnest and sincere Christian.

"Yes," he said, "I know that would please her very much. I have often thought about it and I know I ought to be a Christian."

So I opened my Bible to John, the third chapter, and showed him how Jesus said, "Ye must be born again." And then Jesus told Nicodemus how to be born again: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I said to him, "Wouldn't you like for us to bow our heads here and I will whisper a prayer and ask the dear Lord to come into your heart and forgive your sins and save your soul now, I urge you to sign the decision form below, copy it in a letter, and mail it to me today. God is ready. The dear Saviour wants you. The new year ought to be lived all for Jesus and with Him in your heart. I beg you, decide in your heart, sign your name, copy it in a letter, and mail it now."

Man Sent from God

(Continued from page 3)

and glitter wrapped around his ambition to be a great educator or politician fled away. He lost all his taste and enthusiasm for college classrooms or political platforms. God showed him in that hour the worth of a soul and the eternal dividends to be received by one who gives himself wholeheartedly and unreservedly to the Father's business.

Describing that experience in his sermon, "Outside the Gate with Jesus," he says:

I got up from my knees beside this poor, dirty, unshaven, but now converted bum and found that all my ambitions for college teaching were gone! I wanted nothing better than to win souls and to have welling up in my heart continually the glad joy I felt at that moment. I looked through the vista of future years and saw the time when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). I gave up my graduate work, gave up my contract, started revival work, then entered the Seminary for ministerial training.

What I did then, I have since done a hundred times, a thousand times. I have said good-bye to good friends for Jesus' sake. I have laid on the altar the dearest things a man can know

to Chicago and back so I would get to talk to this fine young man and win him to Christ on New Year's Day. New Year season is a wonderful time to be saved.

Would not this be the best time you will ever have to turn to Christ and trust Him, dear sinner friend? If you realize that you are a sinner and want to be saved, then I beg you, run to Jesus now.

He is just as eager to receive you as He was to receive Zacheus. And He will give you a new heart and then you can start out on a new life today. Will you do that?

My New Year's Decision for Christ

If you will today turn your heart from sin in honest repentance and will admit to God that you are a poor lost sinner who needs saving, and trust Christ to forgive your sins and save your soul now, I urge you to sign the decision form below, copy it in a letter, and mail it to me today. God is ready. The dear Saviour wants you. The new year ought to be lived all for Jesus and with Him in your heart. I beg you, decide in your heart, sign your name, copy it in a letter, and mail it now.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read your sermon on "The Jericho Crook Saved Up a Tree." I see how glad the Lord Jesus was to save the man and change his heart and help him to start a new life. I admit that I am a poor unsaved sinner who needs forgiveness. So here and now I turn my heart from my sins and ask the Lord Jesus to forgive me. Now, this moment, I trust Him to forgive me. I give Him my heart forever. I will count Christ as my own personal Saviour from this day forward, and I will claim Him openly and set out to live for Him. Brother Rice, will you please write me some counsel and advice on how to live a good Christian life now that I've trusted Christ?

I called the hostess and said, "I won't get to eat New Year's dinner with my daughter. Do you have lunch left for me?"

She brought me the lunch and I ate it very happily. We deplaned at Detroit. I said good-bye to my young Air Force friend and got a taxi over to Lansing, Michigan, where I caught a train, getting back to Chicago and out to Wheaton about midnight, as I recall. But oh, wasn't it wonderful that God answered my prayer and brought me in contact with that young husband so that I had the joy of teaching him to trust the Saviour on New Year's Day?

The holy sense of obligation the high aspirations and hopes of the new year are a wonderful argument for turning to Christ now. Some years ago I preached at a New Year's watchnight meeting in Buffalo, New York. A great group of youth meeting from all over the city packed the hall seating some 1,200. As I recall, a number were saved at that mid-

night hour and past. But as I went to my hotel for a little sleep before flying back to Chicago and Wheaton, I earnestly prayed, "O dear Lord, help me to win my first soul for the year today, on New Year's Day!"

in this world, save the love of God and the presence of the Holy Spirit, and eternal blessings. I have loved those who did not love me. I have helped those who did not thank me. I have through the long years willingly paid whatever price God would help me pay to help bring back revivals. I have been unknown when I could be known. I have been despised when I could have been honored.

After he made his decision, he wrote to his former pastor at the Seventh and James Street Baptist Church in Waco, Dr. W. W. Melton, who had at one time invited him to become his assistant pastor, and told him that if God would use him, he would enter some form of Christian work. The good brother wrote back immediately, saying, "Why don't you just say you are going to preach and go to it?" So John Rice started out to preach!

When he told his old friend, the president of Decatur Baptist College, Dr. Ward, that he felt he must preach, Dr. Ward replied, "My wife and I have known that for a long time."

Yet his actual decision to preach was primarily a step of faith. He had volunteered his services according to the command of God in Romans 12 and the question of God in the sixth chapter of Isaiah. One time in Texas, after he had described how he had volunteered his service to God, told Him he would do anything He wanted him to do, then began preaching, one brother said to him, "Is that the only call you have?"

"I suppose it is," he replied.

"Then you are not called to preach," said the pastor.

He replied, "I don't care whether I am called or not, just as long as God doesn't stop me." But more and more he became certain that it truly was the will of God for him to proclaim the unsearchable riches in Christ Jesus.

As we have already shown in a previous chapter, God had been leading in a wonderful way throughout his college education even though he did not know then he would be preaching. He took lessons in expression and lessons in speech at both Decatur and Baylor. He worked hard at it. He prepared orations, memorized readings, took part in literary society debates, in intersociety debates, and in intercollegiate debates. He raised money for the Red Cross and otherwise took places of leadership. As a layman, he was president of the University Christian Association of Baylor. He conducted, as a layman, a little mission Sunday School and preached in a mission for the Seventh and James Street Baptist Church at Waco. Although a layman, he joined the preacher boys in protesting the teaching of evolution by a sociology professor at Baylor. Long before he recognized the call of God in answer to his godly mother and father's prayers, he had won hundreds of souls and had been used in a greater manner than many Bible preachers.

So after the surrender that night in the Pacific Garden Mission, he left work at the University of Chicago, went to Texas to lead the singing in revival campaigns throughout the summer of 1921, then borrowed \$100 to get married and entered the Southwestern Baptist Theological Seminary at Fort Worth. Today there are multiplied thousands of souls all around the world who are extremely thankful to God that John R. Rice was "not disobedient unto the heavenly vision" (Acts 26:19).

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The Editor's Notes

(Continued from page 2)

tion from Dr. Malone and Pastor Jack Hyles.

Dr. Bob Jones, Jr., will be with us Monday night and Tuesday morning. This university president is a soul-winning, revival preacher who will add much to the program. He is a strong Bible preacher.

God willing, this editor will be there throughout the eight days, speaking daily on soul winning, prayer, the power of the Holy Spirit, and the essentials of a holy and fruitful life.

For music we have Mr. Bud Lyles, beloved "Voice of Revival" announcer, as bass soloist and song leader, and Mr. and Mrs. Billy Carl Rice.

Mrs. Billy Carl Rice is the editor's daughter, Joanna, and she married a Rice from Kentucky. Bill and Joanna have wonderfully sweet voices heard on the nationwide "Voice of Revival," and their duets will be a special feature of the program daily. Billy Carl will direct music in some of the five services daily and Joanna is a fine pianist. Brother Bill Harvey is, I think, one of the most dramatic and gifted and Spirit-filled soloists in America. His combination of Salvation Army background, his mighty experiences with Brother Jack Hyles and other great soul winners, along with his Grand Opera voice and amazing freedom and joy in singing, make him a tremendous blessing. We believe the music at this conference will be the best you ever heard! Many of the new songs used on the "Voice of Revival" broadcast will be used here. We believe those who travel a thousand miles and more from all over America will be richly repaid.

Free Beds, Lunches for Ministers and Wives

Winston-Salem churches are offering free beds for ministers, missionaries, evangelists and their wives who write ahead of time making reservations to Rev. Paul

O. Raker, 2917 Waughtown Street, Winston-Salem, North Carolina. Please say exactly when you will arrive, how long you plan to stay.

Luncheon will be provided free, Monday through Friday for ministers and other Christian workers by Winston-Salem churches. So expenses will be very moderate for preachers. Hotels and motels are available with reasonable rates for all who wish them.

You will not want to miss those noonday testimony and fellowship meetings, that carefully planned and supervised house-to-house, soul-winning visitation, and the instruction on how to win souls, how to have revival, how to build a soul-winning church. This will be no ordinary Bible conference, but a conference on revival and soul winning, with the power of God, we trust, by some of the most successful and gifted soul winners in America.

I hope I will have happy reports of revivals and soul-winning conferences with the missionaries in India at the Winston-Salem conference.

Del Fehsenfeld, An Evangelist After the Editor's Heart

In our six and a half days at Holmes, New York, recently, we



found the people receptive, found many friends of THE SWORD OF THE LORD, found people eager for straight revival preaching. That was largely because good pastor Morrison had had Evangelist Del Fehsenfeld there three times in the last two years. He knew the kind of preaching needed to bring about a deep, moving, Holy Ghost revival. He led young people to commit themselves to leave off worldly practices and live clean. He got people started to winning souls. He stood up strongly for Christ and the Bible and a holy life. He won souls.

We rejoice in the ministry of this good man.

We just learned of a good one-week revival Brother Fehsenfeld held at College Park, Georgia, with Dr. Raymond Moore. There were 25 professions of faith, 8 others joined the church by letter, and several others were saved in contacts outside the church. There were 94 young people who pledged themselves to full dedication and surrender to the Lord to obey I Corinthians 10:31. There were family altars established and new tithers committed. Then we have a report of a good revival in Wabash, Indiana, closing November 27.

Brother Del has some open dates in January, February, and March, I believe, and we congratulate any pastor and church or group of churches who may be privileged to have this noble, experienced, and fruitful evangelist.

I forgot to say that Brother Fehsenfeld is a graduate of Baylor University, Waco, Texas, and his twenty years' experience as an evangelist include large tent and co-operative campaigns as well as single church meetings, North and South, East and West. Those interested may write Evangelist Del Fehsenfeld, 6427 Wyandotte, Kansas City, Missouri.

Pillsbury Baptist Bible College to Build New Dormitory

Dr. Monroe Parker, the evangelist with a Ph. D. degree, for thirteen years the assistant to the president of Bob Jones University,

is now in the third year as president of Pillsbury Conservative Baptist Bible College at Owatonna, Minnesota. The school is increasing at the rate of thirty percent a year since Dr. Parker came. It has grown from about a hundred to about 240 students.

The evangelistic and cultural emphasis, the bold standing for the fundamentals of the faith and the old-time religion without apology, are paying off and the results show that Christians need and want this kind of a Bible college. Thank God for a school training preachers and soul winners and missionaries like those Pillsbury is turning out under Dr. Parker's leadership, with his fine faculty and staff.

But there are problems. A large home has been purchased, turned into a dormitory with thirty-two young ladies. Men's dormitory space is taken over, guest rooms, laundry and hospital rooms. Now with an increase of some seventy-five additional students expected next year, it is imperative that a new dormitory be provided. Cash and pledges have been given for approximately \$35,000; faculty and students have pledged \$8,333. The new dormitory and equipment and other necessary facilities will cost about \$200,000, which means about \$165,000 must be raised within the next six months.

Here is a wonderful place for Christian people to invest for God by giving to Pillsbury College. We can trust Dr. Monroe Parker and his helpers. We hope those interested in building a great fundamental, evangelistic Bible college in the Northwest will plan to give liberally. Address Dr. Monroe Parker, President, Pillsbury Baptist Bible College, Owatonna, Minnesota.

That Wonderful Evangelistic Sermon Contest!

On January 1 the Evangelistic Sermon Contest will have been closed. Today, with the close two weeks off, we have already received some wonderful sermons from many of the best preachers in America and some from over-

seas. God willing, these prize-winning sermons will begin publication, one each week, sometime in February. We remind you that we are paying \$1,600 cash awards for the ten best sermons, and purchasing other sermons which meet our high standards and needs for publication in THE SWORD OF THE LORD, and we ask you to remember again that the greatest sermons published in this generation in the English language are published in THE SWORD OF THE LORD. More souls are saved through sermons in THE SWORD OF THE LORD than through any other Christian magazine in the world, as far as we know. More preachers are influenced by sermons in THE SWORD OF THE LORD and pattern their preaching after these sermons than is true of any other Christian magazine in the world, abundant evidence shows.

We beg you, then, not only to read THE SWORD, but to get it into the hands of lost people to read—fifty-two sermons addressed to the unsaved each year—and get it into the hands of preachers that their own preaching may be colored and made richer and more true to the Bible by THE SWORD. Get it into the hands of thousands of other Christians who need the constant inspiration, Bible teaching, help on soul winning and holy living and warning against false cults and modernism in THE SWORD OF THE LORD.

We want a thousand people who will undertake to send THE SWORD OF THE LORD to twenty-five or fifty or one hundred people in the next four months, that is, by May 1. If you will undertake to send a quota of twenty-five or more subscriptions and will tell us so, we will give you the right to send them at the lowest possible rate, \$2.00 a year, and this may include your own and other renewals. Will you please pray about it, take a quota and write the editor, Box 420, Wheaton, Illinois?

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